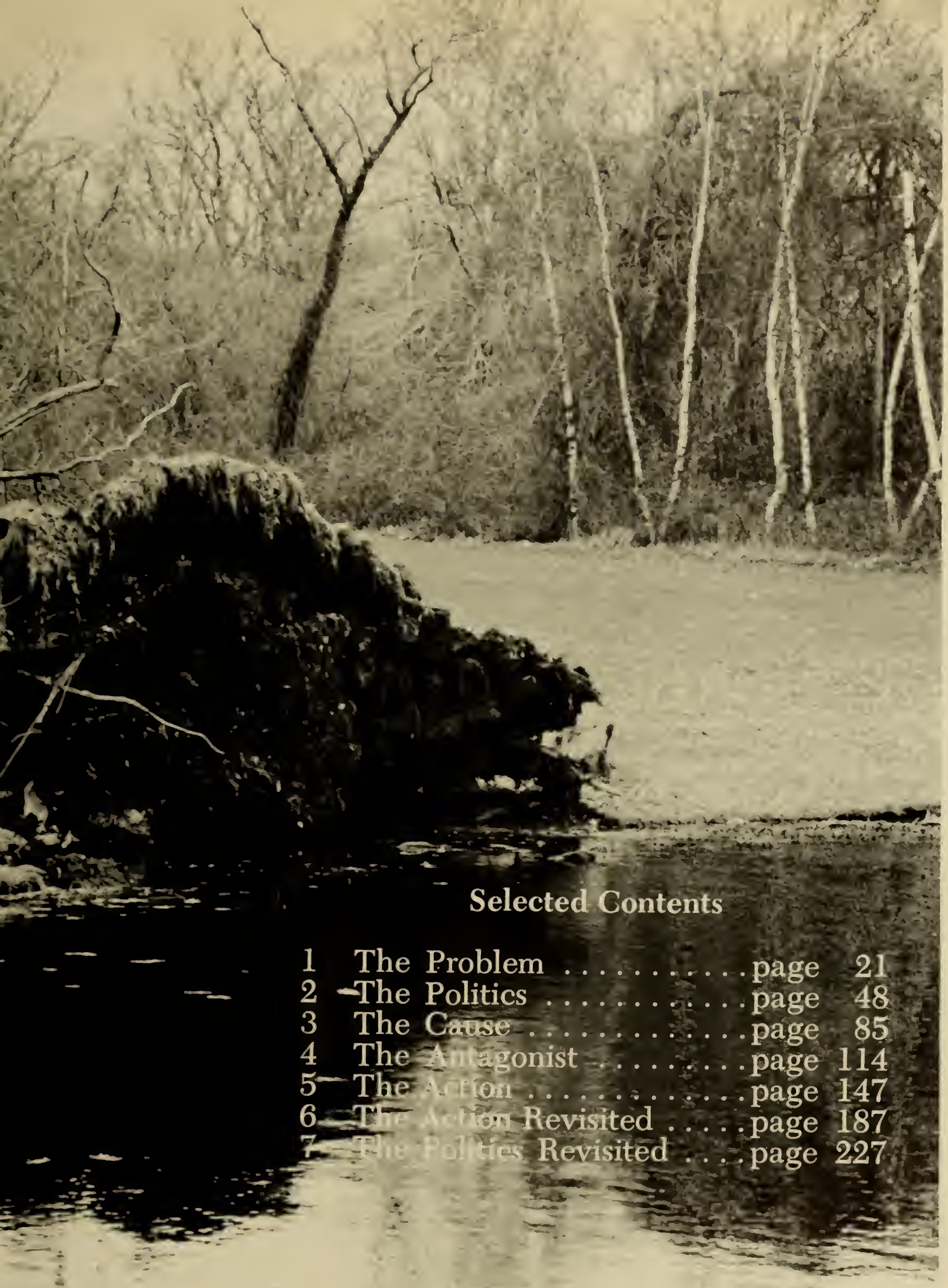
Fairfield University

THE 1970 MANOR

Fairfield University



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In the past year there has been an increasing desire on the part of the masses to govern their own destinies. The acquisition of power and responsibility in all levels of society is evidence of this.

At Fairfield this movement became apparent in the students' struggle for self-fulfillment. In the process of developing this identity, the students' will determine the direction of the University, and in turn, affect the nature of our society.

For these reasons we, the editors and staff of THE 1970 MANOR, dedicate THE 1970 MANOR to the students of Fairfield University.

All THEOLOGY
FAIRFIELD

Academic Reform: The Birth

1

"We picked up the program from B.C. after the War. No one really rethought the idea since then."

Dr. Vincent Rosivach, ex-secretary of the Curriculum Committee, explained the philosophy of the presently reformed academic program. "We asked is there a better way of giving an education?" The new core requirements present a better way.

Students had been demanding various curriculum reforms for several semesters. The main source of aggravation came from the requirement of five courses in philosophy and four courses in theology. These drew two criticisms from the students: the courses available were parochial in content and delivery, and they represented a total number of credits which cut too deeply into the amount of free electives a student could choose in planning his education.

Both departments responded to the interests of the student body. The Philosophy Department, guided by its chairman, Dr. Joseph Grassi, who had strong, personal ideas about improving his department, continued to expand its faculty, created an exceptional lecture program, and increased optional courses for non-majors. The Theology Department, changing its name to Religious Studies, acquiring the services of two professional teachers, Rabbi Levine and Mr. Thornberry, an Episcopalian minister, and taking advantage of a revitalized educational policy, kept in stride with the demands for pertinent curriculum changes.

As departmental alterations were occurring, the students met to endorse a phamphlet of seventeen demands, among them reduction of core requirements, student votes on the Curriculum Committee, and student advisors in the Academic Council. Inherent in these demands was the concept of tripartite governance, a concept long since in the works, and one which in other areas, was to lead to a student strike in the spring.

Meanwhile the Curriculum Committee continued to plot reforms. "There was no attempt to get a statement defining a liberal arts education," Dr. Rosivach said. "Everyone intuites what it means. The curriculum has to be considered as an on-going process. Our reform is in no sense ideal, but a first step. To some degree we will play it by ear."

The establishment of five areas of study, implementing a reduction of core requirements and restricting the number of credits acceptable in a student's major, achieves two goals. "One is philosophic," explained Dr. Rosivach. "Rather than impart the ***bag and baggage*** of what a student should have, the experience of a discipline is brought into focus. The student can see things through the eye of a scientist or an historian." He added, "This is not to say that specific knowledge is eliminated. But the student can now confront a variety of learning experiences."

The second point of the reform as stated by Rosivach was, "No longer is someone going to say take ***this*** and ***only*** this. A student can design his general education."

The Curriculum Committee had by no means finished its work by the end of the year. Still to be tackled were such concepts as elimination of estimates after the first semester of freshman year, fulfillment of requirements in the core early in the four year program, establishment of a policy towards audits, flexibility of final examinations, and review of the three credit system for all courses.

Academic reform was not an isolated movement. Its external ramifications were as deep as its re-evaluation of the educational program at the University. In an address called "The Art of Academic Citizenship" delivered by Fr. McInnes to the convocation of faculty at the start of the school year, he said, "This institution has been deeply divided and fragmented by the events of the past school year. In such a climate of distrust, simple words become explosives; motives are rashly questioned; a vague fear of impending catastrophe fogs in some minds and hearts."

While academic reforms weathered the impending storm, it was a wet-nurse to the struggle for tripartitism. In reference to the demands for reform presented by the student body, Dean of Student Services William Schimph said, "The first demand, the establishment of a binding tripartite is the key to the remaining sixteen."

With the success of academic reform, the lock was jimmied before the key was made.

Core Curriculum Required For All Students°

I. Mathematics & Natural Science
2 2
or
1 Mathematics
1 Logic

II. History & Social Science
2 2

III. Philosophy & Theology
3 2

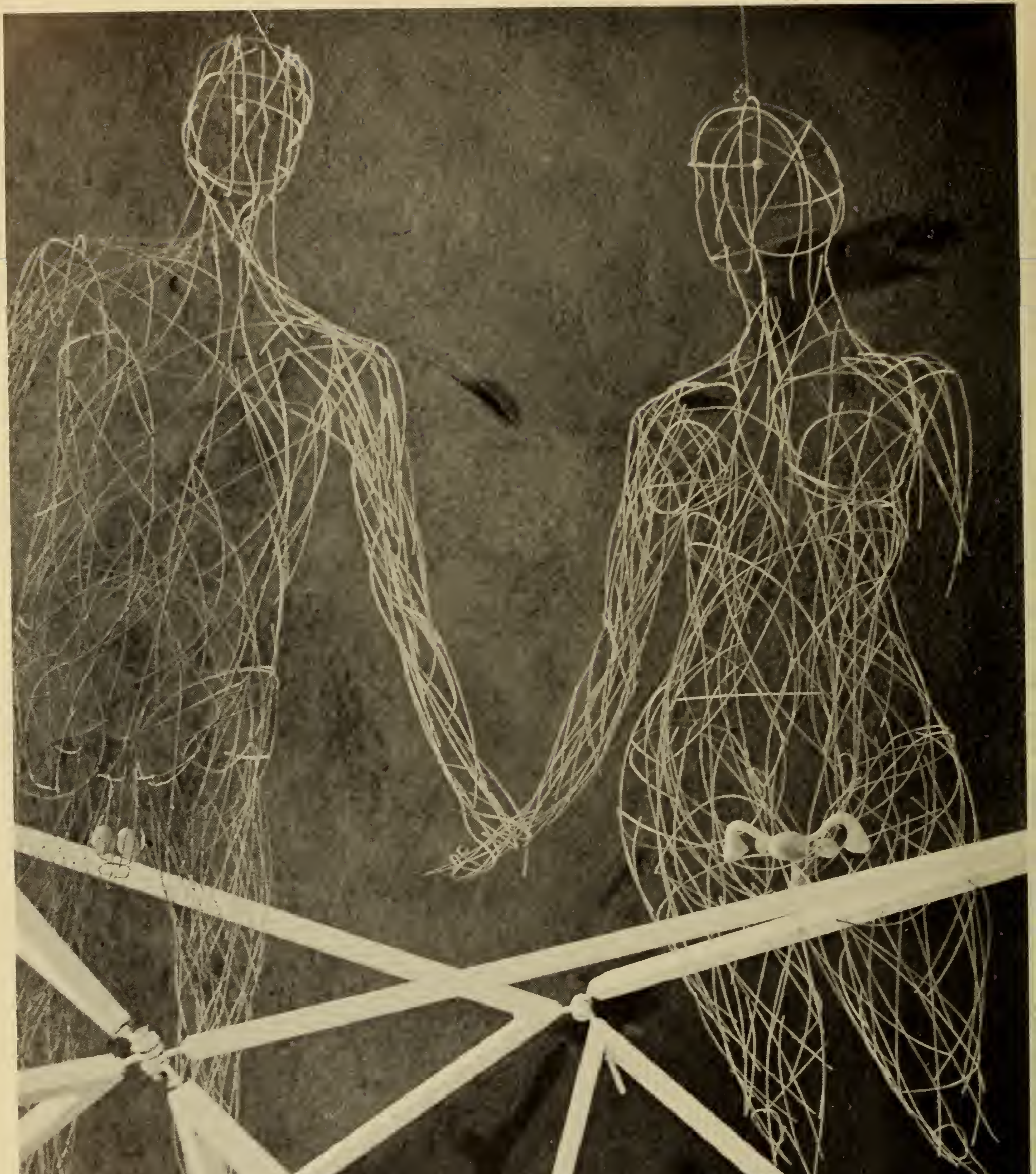
IV. English & Fine Arts
3 2

V. Foreign Language
2
or
Intermediate competency

°numbers represent courses

Film critic Judith Crist feels that movies will go "wherever the creative people take them." She also implied that box office receipts are an accurate indication of American taste in films.

Adolfo Odnoposoff, who has performed in over 300 concerts in Europe, Latin America, and the United States, dazzled a huge audience in the Oak Room. His performance of the electronic piece ***Synchronismus*** by Mario Davidoff provoked a lengthy dialogue between Odnoposoff and the crowd. His explanation of the technique and content of the work demanded another recital of the piece which was received with intense concentration.



Tomorrow, and tomorrow, and tomorrow
Creeps in this petty pace from day to day,
To the last syllable of recorded time,
And all our yesterdays have lighted fools
The way to dusty death. Out, out, brief candle!
Life's but a walking shadow, a poor player
That struts and frets his hour upon the stage
And then is heard no more. It is a tale
Told by an idiot, full of sound and fury,
Signifying nothing.

—Macbeth

TURN THIS CORNER

Headlong into a cloudy morning
wearing jeans and sneakers and a soiled dinner jacket with a sprig of lilac in my lapel
and you on my arm chewing spearmint
what did you say your name was
we turn this corner
with glib memories gossiping in my ears
my pockets filled with syntax and conjugations
and Spiro T. Agnew tatooed on my left eyeball
but that's all right
I'm wearing a black patch
my one brown eye will get me where I'm going
Cambodia or a commune—I'm weighing the alternatives
but turn this corner
there's a diner across the street
I see the neon sign
the color of bruised flesh
my spelling is bad but I'm tuned in
to signals from a shrewd pulsar
I eat potato chips and raw hamburgers
and sometimes have visions
my agent intellect turning somersaults
my ailing superego shortcircuited by my id
here is my newest vision
shaped like an elm
blooming with prickly pineapples
cut open this pineapple

PEACE
PEACE
AND
More PE

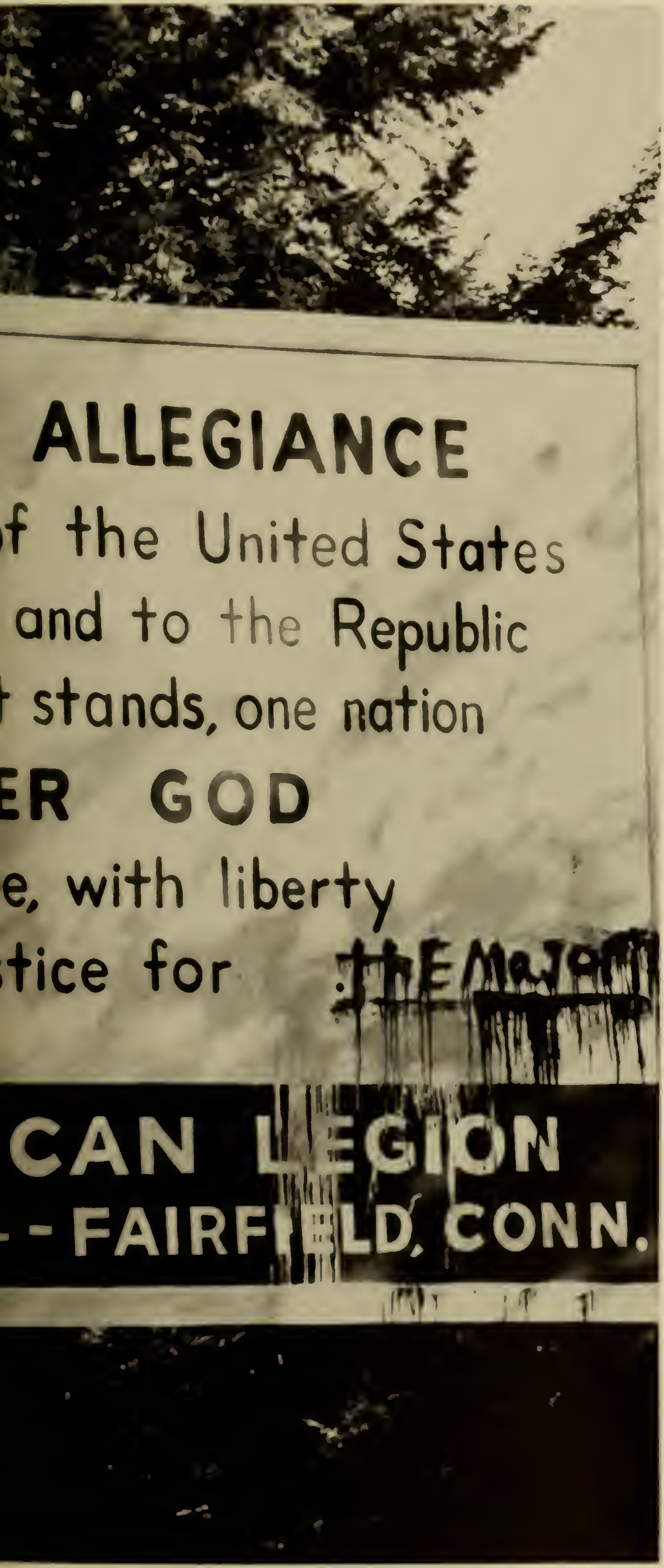
fresh from the supermarket
and gaze at the core
I see three billion people
                sitting crosslegged at the equator
a holy circle
                eating canned anchovies
it isn't much
                but better than war
and a good deal better
                              than smog
if you aren't allergic
                              to anchovies
so turn this corner
headlong into morning
             and yesterday is a vague itch
someplace between my shoulderblades
I carry my past in a canvas bag
             crumpled underwear, apple seeds
             a shrivelled olive from my first martini
             and pages torn from stolen books
Marx, Freud, Pseudo-Dionysius
all my learning was occult compensation
and found not a little wisdom
in a peanut-butter sandwich
but turn this corner
I am finding my way, thumbing a ride
are you still with me
carrying protest signs in my hip pocket
nobody picks us up
Newark, Detroit, Song My, Biafra
all part of me, coded in my cortex

WESTBOUND
NEW YORK
SPEED
LIMIT
25

so many gargoyles in my crosseyed past
so many stuttering hunchbacks
turn this corner
there's a bus waiting if we can catch it
we didn't
let's walk, we'll get there anyway
with Jung and Aquinas xeroxed on my shinbones
and Margaret Mead on one of my ribs
and saw Jesus one night
he was loping across campus
on his way to seize a building
Jesus you're O.K.
when I went to touch him
he was a magnolia
O.K. anyway
but turn this corner, on to the waiting beach
the surface of the water is calm
I would like the world
to be this calm
but under the surface
the bluefish are eating mackerel
and the snails are digesting whatever algae they can find
so maybe I don't want the world
to be this calm
let's hypnotize the bluefish
and have steamed snails for supper
we turn this final corner
your June eyes are green with promises
and here is the lilac from my lapel
inhale the aroma
don't be shy
before the next bus comes along.

Nicholas Rinaldi

I PLEDG
to the fla
of Ameri
for whic
UN
indivis
and
Sponsored by THE AME
GEORGE A. SMITH-POST


ALLEGIANCE
f the United States
and to the Republic
t stands, one nation
ER GOD
e, with liberty
stice for
THE MAJ
CAN LEGION
- - FAIRFIELD, CONN.

It was now perceived that such phrases as "self government," and "the power of the people over themselves," do not express the true state of the case. The "people" who exercise the power are not always the same people with those over whom it is exercised, and the self government spoken of is not the government of each by himself, but of each by all the rest.

—John Stuart Mill

2

"Kid, get the hell out of here; you're trespassing on private property."

"Get lost, you Communist!"

On October 15, students participating in Moratorium Day, a protest against the war in Vietnam, learned that the Silent Majority had a solid hold on the temper of Fairfield, Connecticut. It was the first major anti-war rally of the year, and for many people the renewal of a strong moral and rational opposition to the fighting in the Far East.

While much criticism was leveled on the peace march by businessmen of the community, Fairfield students found empathy among citizens of all ages who had enough reason to oppose the continued killing in Vietnam.

The Moratorium mobilization centered around the idea of bringing the war issue to all levels of the American society. It became apparent that the problem was nearly as blurred within the University community as it was in the local area.

Attitudes about the war ranged from the politically pragmatic to the morally opposed. Rev. James Bresnahan of Fairfield University explained the latter position in a long comment printed in the University paper. He wrote, "The contemporary expression of moral protest in the

continued page 51

END
THE
TEACH
IN
WAR

"We're there, what should we do? I don't think it's possible to pull out of Viet Nam at 3:30 tomorrow afternoon."

George Knox's attitude about the war reflected his understanding of the political situation. "It's a pragmatic and amoral view. But I can't accept pure theory as it is voiced around here."

Concerning the moral question of America's participation in Viet Nam, he referred to the 1954 elections. "We believe in self-determination and when it looks like the Communists might win at the polls then we step in. I'd rather have Viet Nam go Communist in this case."

As the situation stands, Knox felt the only thing he had was the administration. "Relative to Johnson there is a certain amount of sincerity about Nixon. Of course I don't support him wholeheartedly. It tears me apart seeing us back that regime."

Given the continuing Communist aggression, a fear of a blood bath in Viet Nam similar to that which occurred in Tibet, if the U.S. should pull out immediately, and a hesitant but contemplative assent to the domino theory in Indo-China, Knox deemed it important to the security of America and to the validity of her international commitments that this government follow a policy short of total withdrawal from Viet Nam.

STAMFOR
FAIRFIELD UNIVERSITY

form of the Moratorium does nothing less than assert 1) that in a representative democracy, the authoritative leadership has a responsibility to the citizenry which demands that the leaders positively and unambiguously justify on moral grounds their policies which commit the nation to war; 2) moreover, that because American democracy must henceforth include a growing expression of participatory democracy, the ordinary citizen under conditions of modern life in our democracy is fully as capable as his elected leaders of obtaining sufficient special information and expertise on a war policy to be able to pass a fully informed and morally certain ethical judgement that disagrees with that of his political leaders."

Despite all the activities of the Moratorium, the public reading of the war dead, mass meetings, a march through Fairfield Center, and the circulation of petitions for peace, the major emphasis of the day did not have immediate effect on the war issue. Much of the discussion which took place was simply rhetoric. However the concepts that were important would rest in the minds of all those involved. Polarization of the nation's populace had begun. As individuals defined their positions, the November 15 march on Washington was being planned. Its successful display of the anti-war feeling said something to both sides. "The Moratorium," said Rev. Bresnahan, "is where we find nothing less than a new way of conceiving of America and the meaning of its Constitutional ideals."

Some added that it was a revolutionary way of conceiving of America. As such it was an attack on the **status quo** that would not be accomplished without a dissonent struggle.

PEACE NOW

U.S.A.
?
19
COMMUNIST
TIMETABLE
CUBA
6½ MILLION PEOPLE
1959
NO. VIETNAM
1954
LAOS
1962?
CHINA
MONGOLIA TIBET
NORTH KOREA
1949
IN
ORIAM
HERE BE FREE

THE DRAFT PHYSICAL

THE COMPLETE, OFFICIAL LIST OF DISQUALIFYING PHYSICAL AND PSYCHOLOGICAL DEFECTS

AVOIDING
THE
NEW,

ACTION ARMY

For most college students, conscription and education co-exist in shadowy parallels of four-year duration. At first, a student's awareness of his impending confrontation with the Selective Service System is relegated to some obscure part of his mind where it remains silent and insubstantial for a time. As the semesters fade into one another, however, the awareness grows. The part slowly expands until it becomes the whole. By senior year very few waking hours are passed without some thoughts on the draft and the choices it demands.

Conveniently and ironically the S.S.S. furnishes its clients with a concrete symbol of their anxieties. At the age of eighteen, a student receives a small grayish card that marks him as a potential candidate for the Armed Forces. Willfull destruction of this seemingly inocuous piece of paper results in a five-year prison term. Reluctant compliance with the directives typed on this card results in a two-year exposure to arbitrary authority and random mayhem. A draft card is really no more than a death certificate waiting to be finalized.

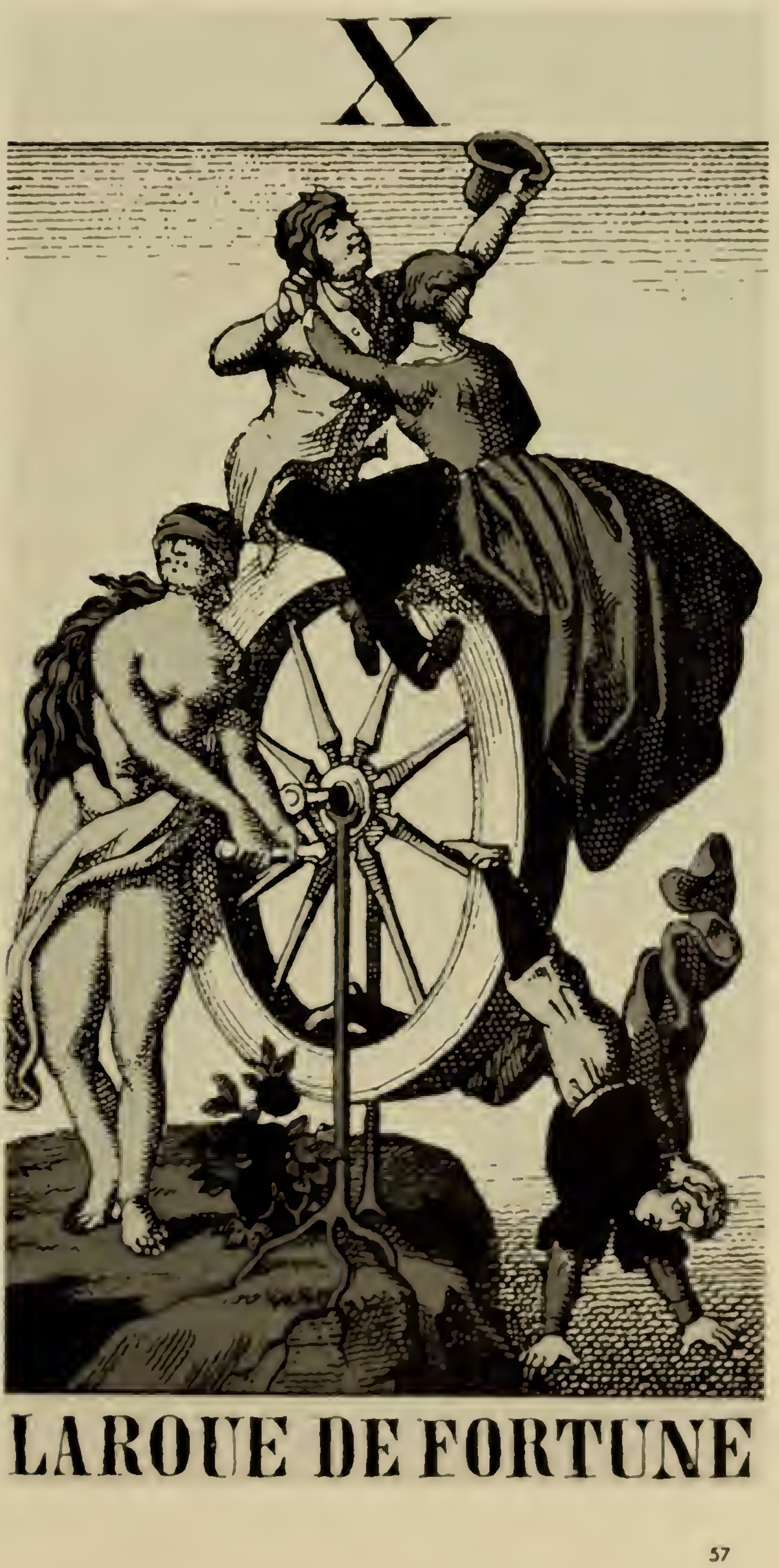
What the draft offers is no less than a total denial of all that a student has learned during the course of his college education. A university develops in its members a sense of empathy for the sufferings of others, an ability to reason and criticize, and a belief in the dignity and individuality of all human beings. The army trains its ranks to be numbly efficient and unquestioningly submissive in performing its primary functions of fighting, destroying and killing. The draft exists as a government-sponsored mockery of the principle of human freedom and indepen-

dence. The lottery system, hailed by its proponents as impartial and conclusive, only transforms conscription into an American Sweepstakes in which the first prize is an all-expenses-paid trip to Southeast Asia with no guarantee of returning alive and intact.

Those of us whose unlucky numbers were pulled from the Pentagon's fishbowl are faced with the dismal choice of either acceding to the army's demand for one more body or refusing to become absorbed by the military juggernaut. The price of refusal is outrageously high. If a candidate for the draft flatly ignores his induction orders, he is regarded as a felon and is usually imprisoned for approximately thirty months. Similarly, if a student decides that opposing the draft board's authority over his life and death does not warrant a jail-term, and if he consequently exiles himself abroad, he may never again return to his native country; if, for some reason he does return, he will discover that his penalty for refusing induction has tripled. The final alternative in declining the Army's too-formal invitation is for the draftee to somehow maim himself either physically or psychically. This is the most common avenue of escape, but it, too, is filled with risks and repercussions. To receive a 4-F classification, it becomes necessary to treat the body and mind as though they were no more than chemical jig-saw puzzles in urgent need of re-arrangement. The draft does provide one legal alternative for conscientious objectors. So far, however, neither the congress nor the president has seen fit to extend conscientious objection so that it applies to non-religious dissenters or to those who are morally opposed to participating in a particular war. As it stands now, the chances of receiving a deferment on the grounds of moral opposition to war are roughly two-hundred to one.

For most of us the problem of the draft remains hypothetical. Many of us have not yet arrived at that point where binding decisions and final choices must be made. The idea of involuntary servitude still seems unreal and personally inapplicable to the majority of college students. The deadly reality of conscription may, however, become more acutely apparent to all of us when the alumni of the class of '70 gathers together five years from now. Perhaps two or three faces that appear in this yearbook will be absent at that re-union in 1975, by then it is chillingly possible that the lives of these two or three students will have been ended in service to an anachronistic, tyrannical system that, in some way, makes victims of us all.

—Kevin Kelly



your flag...
your future
join the U.S. ARMY

45

RINGLING BROS. AND
BARNUM & BAILEY CIRCUS
OPENS MAR 24 TO MAY 20
PHONE 564-4400 FOR INFO
0 20:00

Athletic contests are moments of suspension. It is that period of anticipation when a football awaits a pair of hands, a soccer ball a net of rope, or a basketball an iron rim.

IRFIELD
45
IRFIELD
55

53

STAGS
24

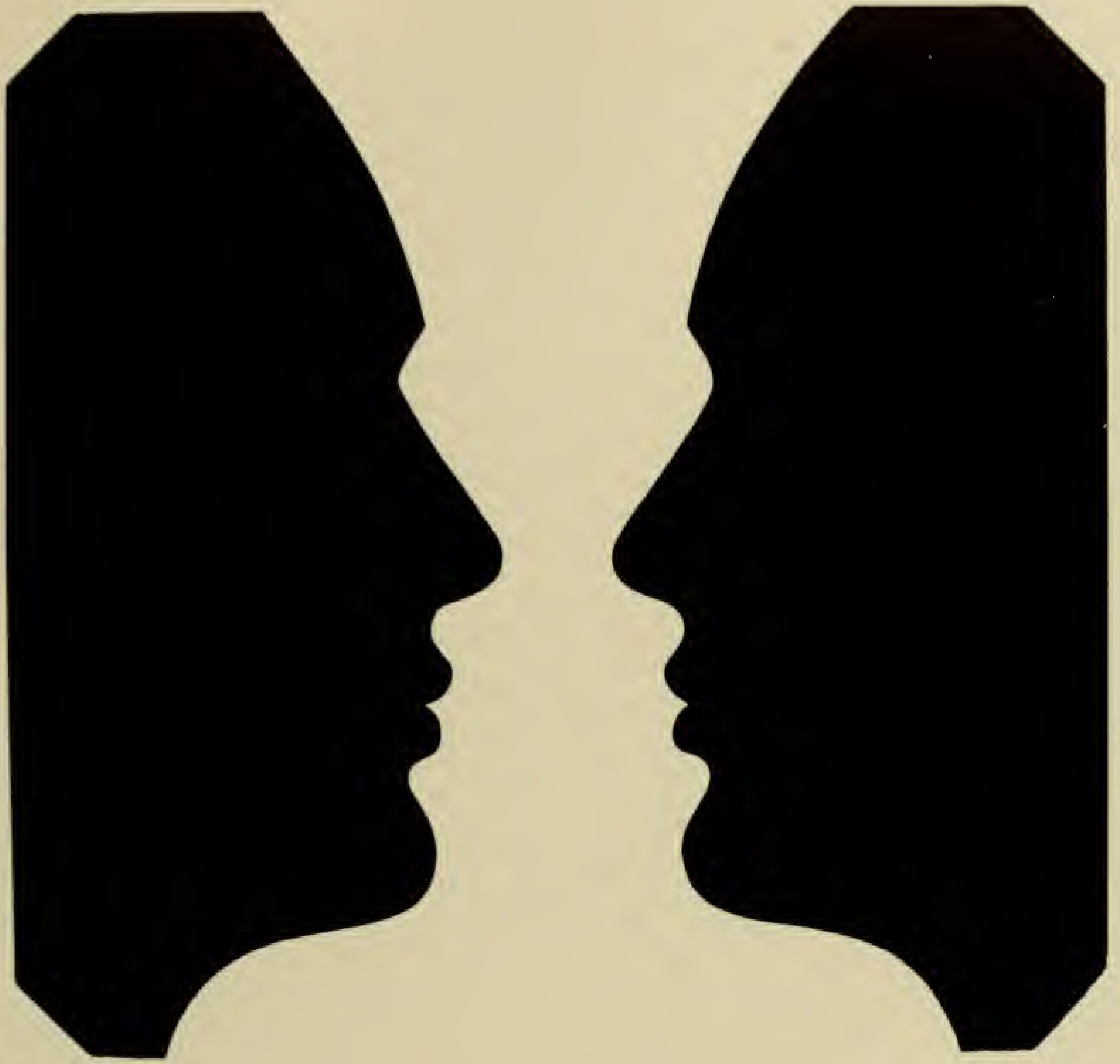
NIAGARA
23

20

8

87
22

CONNEC
HAW



BERLIN WALL
HERE DIED FREEDOM
BAMBOO CURTAIN
HERE DIED CHINA
IRON CURTAIN
COMMUNIST WALLS OF SHAME

Three Heads Are Better Than One

3

The Life: Tripartitism

In the spring of 1968, at a meeting of the President's Academy, Rev. William McInnes spoke about participation in the University community. Ralph Kister, Class of '68, present at the meeting, took up the theme of Rev. McInnes's talk, and kept it alive among student legislators and in various advisory boards on campus.

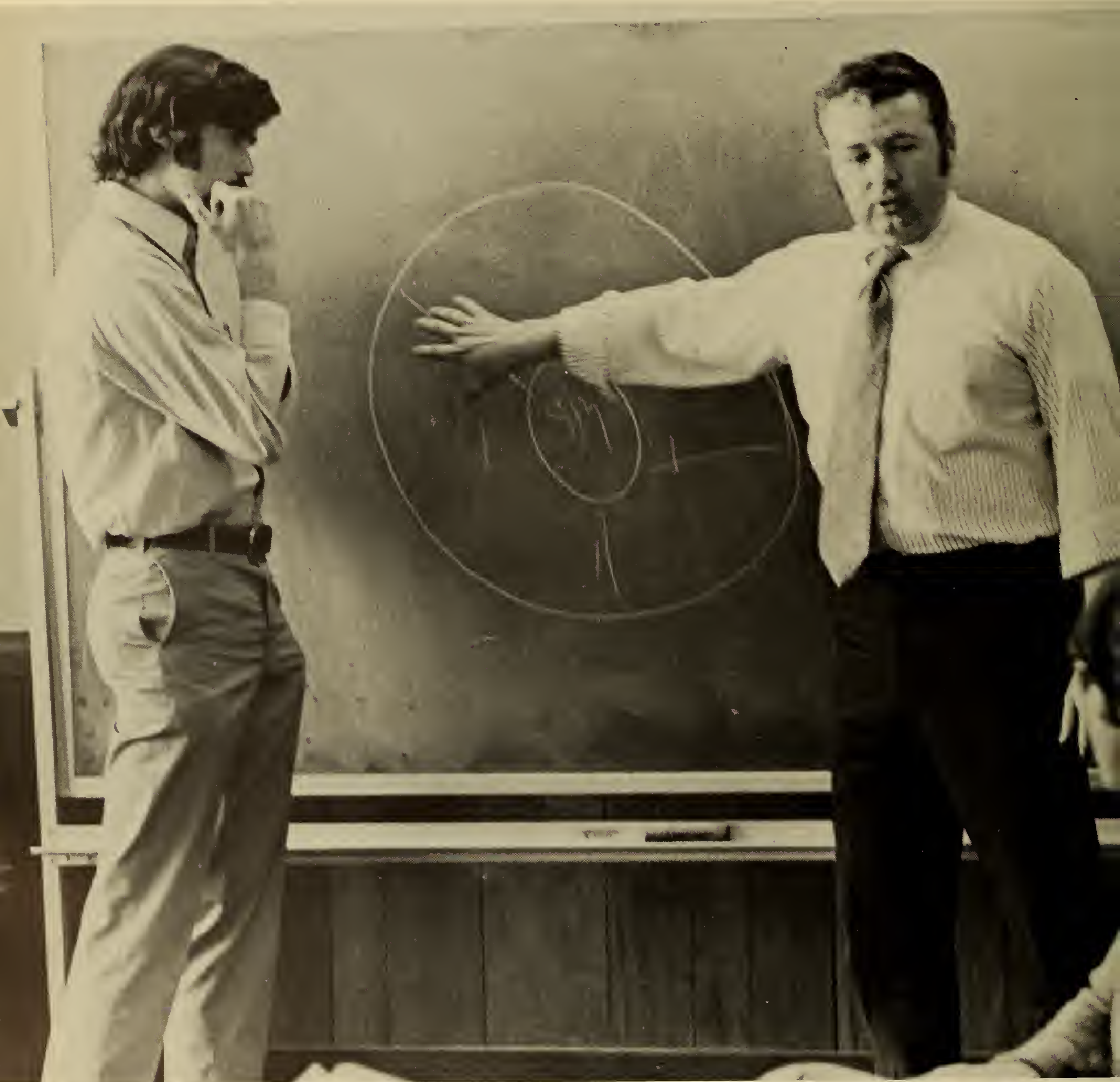
In late fall of 1968, Philip Howe, then president of the student body, presented a paper, subsequently signed by Father McInnes and himself, which was the basis for the University Council, the first and only tripartite board at Fairfield. Consisting of members from the administration, the faculty, and the student body, the University Council functioned for nearly an academic year as an exploratory board searching for a commitment to tripartitism.

It was during the confrontations of the spring of 1969, when the University barely avoided a student strike, that those men involved in or familar with the University Council, began considering tripartitism as the most effective way for progress and participation by the members of the University community.

Professor Paul Davis, Dennis Donovan, Class of '70, and Dr. John Barone, newly appointed Provost, became the major proponents of tripartitism.

Tripartitism at a Crossroad:

The Constitutional



Convention

After the students' rights struggle in the spring of 1969, the University Council received support from the Academic Council, the executive arm of the University faculty. Their dictum to the University Council was to meet during the summer to draw up recommendations for a legal tripartite body.

The University Council passed several resolutions that summer and presented them to the Fairfield University community on September 13, 1969. These resolutions concerned the areas of governance, academics, and social life. They incorporated many ideas stemming from the agitation in the preceding spring. University governance was not deeply explored. Academic issues were treated strictly as recommendations. In the area of social life, referring to the major issue of dormitory life, the University Council endorsed the operational procedure of residence hall councils which went into effect immediately.

The student body approved the September 13 resolutions. The administration supported them in principle, but looked towards elucidation of tripartitism in terms of *binding* and legality, meaning a constitution. The faculty would not act on the resolutions until a constitution was worked out.

It was quite clear that the students were willing to accept tripartitism sight-unseen. The demand for a voice in the goings-on of the University far out-weighed any knots that might yet be ironed out at a constitutional convention.

The administration, possibly foreseeing the tricky aspects of legal existance for the University and the position of the trustees according to the state charter, wished that any tripartite council be distinctly defined.

The faculty, with its own separate problems, could not conceivably support something as important in policy-making decisions as tripartite rule before they were clear about its entire nature.

So it was that in February of 1970 a constitutional convention met to write a document of tripartitism.

"The presumption is that . . . decisions should be shared."

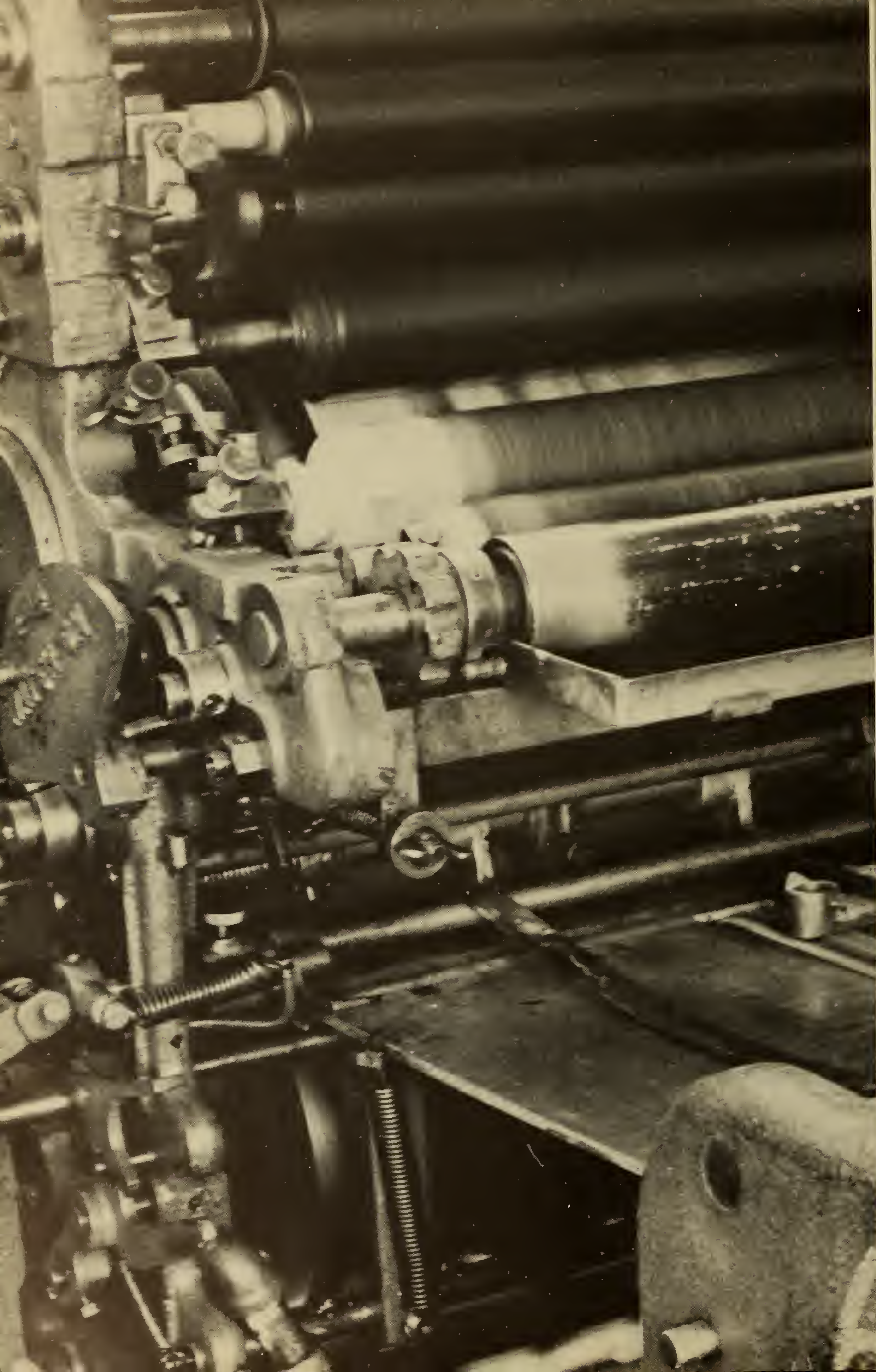
"The presumption is that a university involves all segments of the university, and decisions should be shared," said Dr. John Barone. "As one looks through the literature of tripartitism, it is clear that in most places tripartite boards act in an advisory, representative capacity. There is no equality in the main bodies, nor is there binding power. No one has gone all the way on tripartitism. It is usually wedged into the present structure."

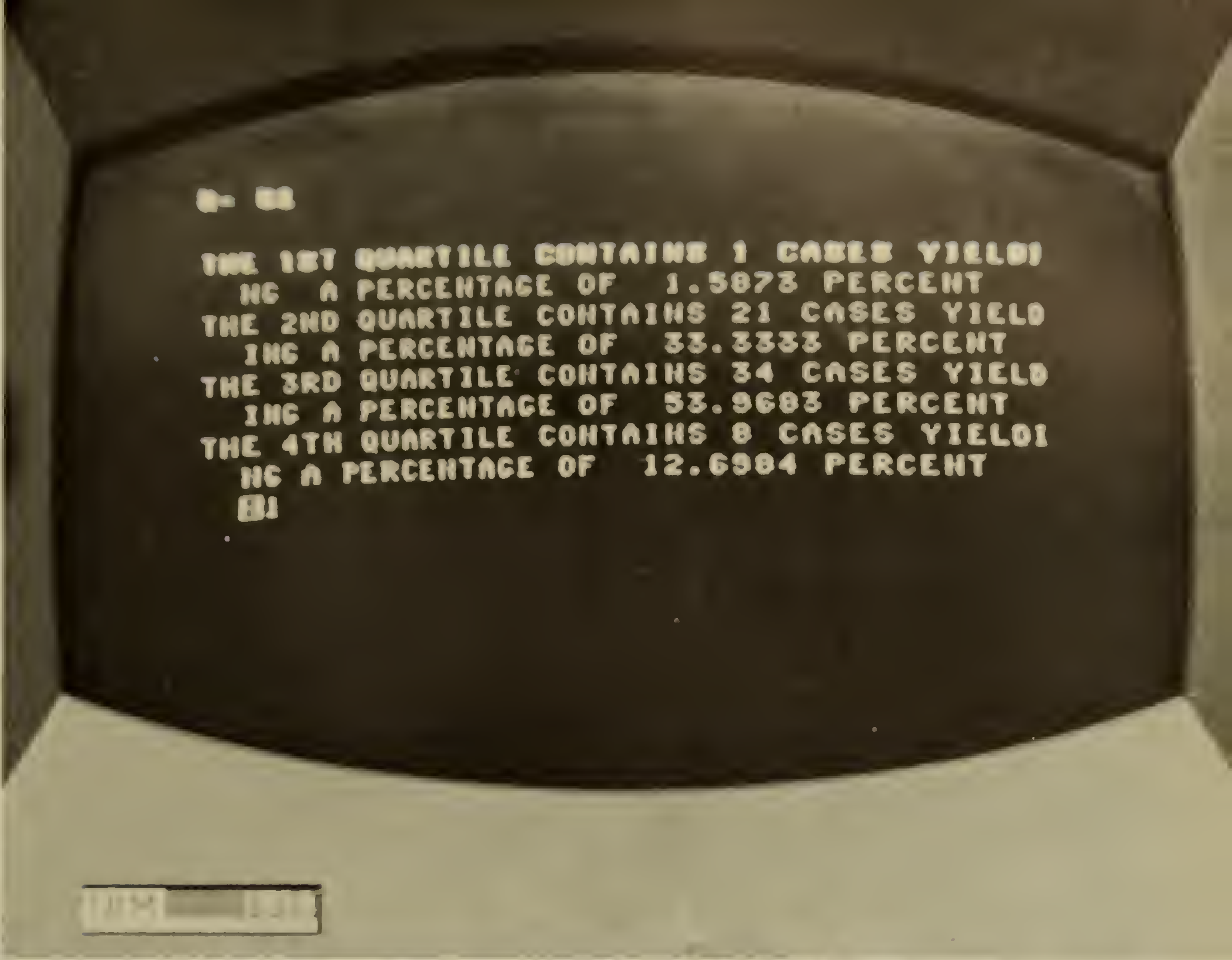
Although Fairfield is trying to go ***all the way*** with a governance based on shared responsibility, equal votes in the University Senate for faculty, administration, and students, and voting power according to degree of competency on lower level boards, the theory of tripartitism goes beyond the establishment of a few boards on a formal basis. "A university must learn to live with tripartitism," explained Dr. Barone. "We're talking about tripartitism on a day-by-day basis where people will work out of a concept of trust by participating in all kinds of decisions."

The lofty ideal of tripartitism in this sense motivated the constitutional convention through grave difficulties. On the other hand it became an ominous spectre haunting the success of tripartitism during the strikes at the University. The student body, burning with the desire to participate in molding its own University, believed that in several issues the ***spirit*** of tripartitism was being violated.

The meetings of the constitutional convention were open to all members of the University community. But with the intensification of the war issue and the reactions by men in important positions to the events of the final weeks of the semester, the future of the convention and of tripartitism at Fairfield was not at all clear.

"We're talking about tripartitism on a day-by-day basis where people will work out of a concept of trust . . ."





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[illegible]

THE 1ST QUARTILE CONTAINS 1 CASES YIELDI
  NG  A PERCENTAGE OF  1.5873 PERCENT
THE 2ND QUARTILE CONTAINS 21 CASES YIELD
  ING A PERCENTAGE OF  33.3333 PERCENT
THE 3RD QUARTILE CONTAINS 34 CASES YIELD
  ING A PERCENTAGE OF  53.9683 PERCENT
THE 4TH QUARTILE CONTAINS 8 CASES YIELDI
  NG A PERCENTAGE OF  12.6984 PERCENT
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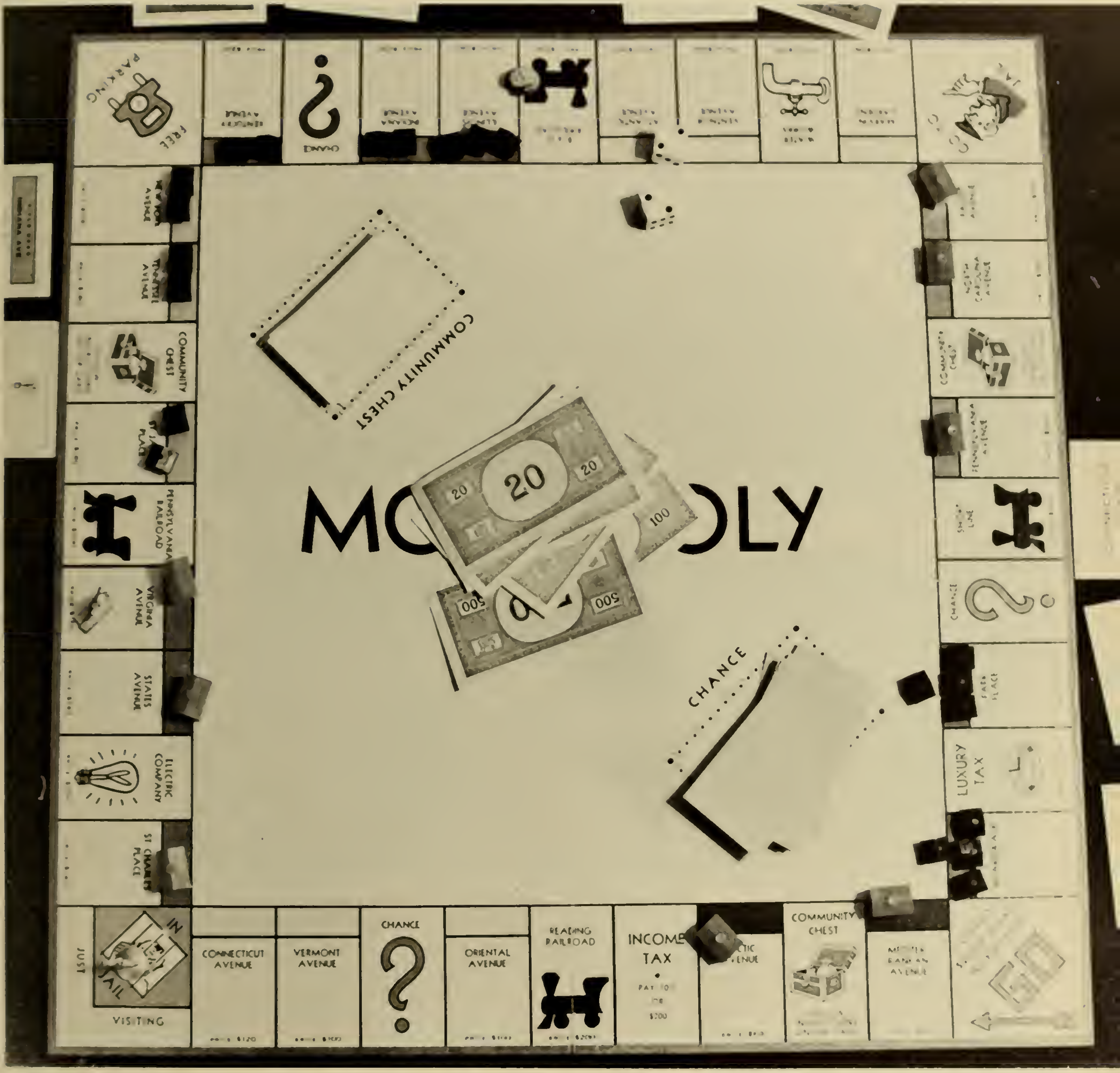
DU PONT
REG. U.S. PAT. OFF.
COATED FABRICS
FAIRFIELD PLANT
BUCKLEY


FREE PARKING
COMMUNITY CHEST
PENNSYLVANIA RAILROAD
VIRGINIA AVENUE
STATES AVENUE
ELECTRIC COMPANY
ST. CHARLES PLACE
MO
OLY
20
100
500
CHANCE
IN JAIL
JUST VISITING
CONNECTICUT AVENUE
VERMONT AVENUE
CHANCE
ORIENTAL AVENUE
READING RAILROAD
INCOME TAX
COMMUNITY CHEST
MEDITERRANEAN AVENUE
NORTH CAROLINA AVENUE
COMMUNITY CHEST
PENNSYLVANIA AVENUE
SHORT LINE
CHANCE
PARK PLACE
LUXURY TAX

"Anyone who plays does because he enjoys it." Thomas Rosendahl, co-captain of the Fairfield Football Club, explained the attitude of his teammates. "Especially here where there isn't a large following, it's love of the game and the friends you make that keep the team going. You win for the guy playing next to you."

Club football is now facing its fifth season at Fairfield. The Club's major problem is financial. Rosendahl commented, "To survive the coming season, I mean to survive it without another financial crisis, the kids have to win games." Rosendahl was referring to the commonplace understanding that losing teams don't draw crowds. He added, "Presently the team has little alumni support. But I think this is about to change. The only thing I will support at Fairfield is a club sport."

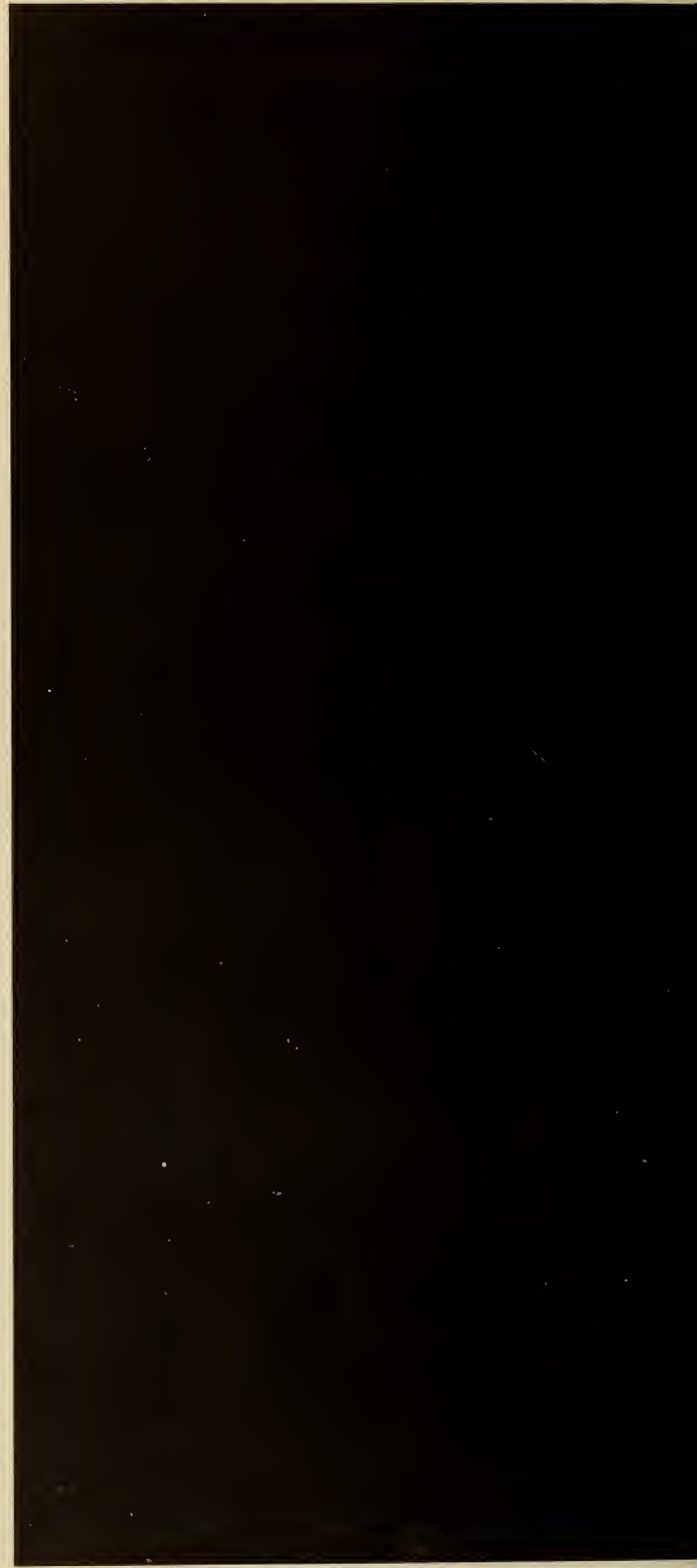
There are several successful club sports at Fairfield. Rosendahl believes they can continue to exist together, contrary to a popular belief that the Rugby Club is hurting football. "Football drew me away from rugby. No, there is no running battle between football and rugby, but a combination football-rugby club would help." Rosendahl's idea was scheduling five football and five rugby games in the fall when both clubs play full schedules and compete for players and crowds.

Although emphasizing the importance of a winning team, Rosendahl, graduating this year with honors from the pre-med program, had this to say about the future of club football. "It really depends on how much they want it. If they lose, they will have to work like hell to keep the game on campus. But if the team wants it bad enough, they can keep football here win or lose."

LD UNIVE
HOCKEY

A sociological study conducted by James Honeycutt, '70, discusses the role of music in the youth subculture. By selecting two distinct groups of musicians on campus, Mr. Honeycutt contrasted their attitudes and opinions on twenty-nine carefully selected questions. His hypotheses stated that rock music supports subcultural values by providing a pseudo-religious experience. Some of his conclusions are to be found in

Rockin' Religion



The glee club musicians are stronger than the rock musicians in associational ties to their churches because they see no contradiction between subcultural youth movements and the sovereignty of their traditional religious forms. They see Rock music as essentially wholesome and not antithetical to the status quo.

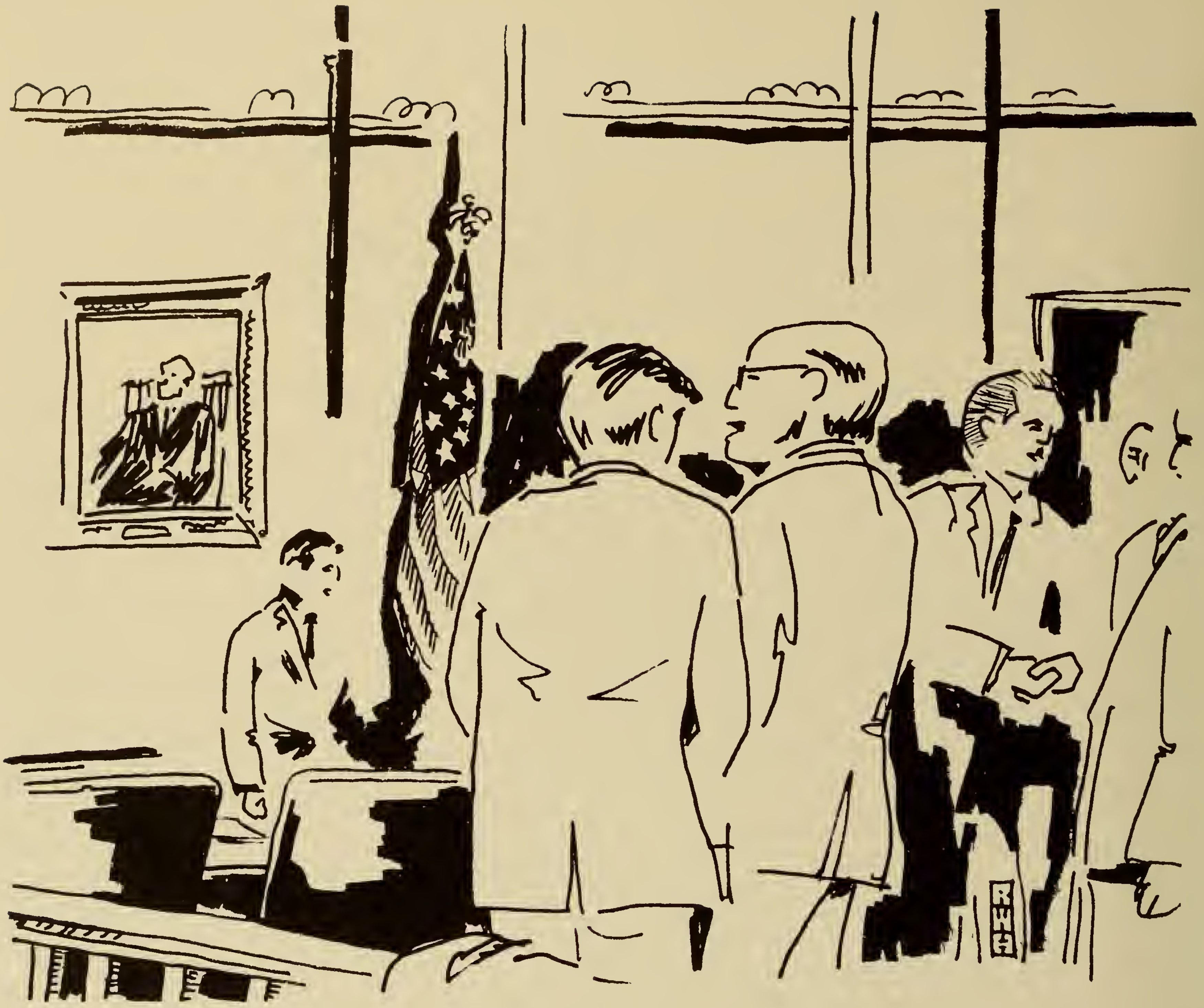
As a group the glee club members give some indication of communal interaction, but interest in their music is not nearly as strong as in the case of the rock musicians. One reason for this difference is that the purpose and the meaning of music in their lives is not the same as the rock group's use of it; there is a functional difference. Music for the glee club musicians serves not as Mr. Chin, Chairman of the Standing Committee of the National Assembly of China, suggests, " . . . a weapon for class and revolutionary struggle," but rather strictly for its own sake. Being a glee club musician is one of the many roles which has its own intrinsic values and does not affect any of the other compartmentalized roles, such as citizen, Catholic, etc. In effect, these individuals do not combine their music with their morality except when it supports the status quo.

For the rock musicians, music is not only a means for expressing morality, but it is a structure used to support their ideology as well.

The rock musician, although having no associational ties with religious institutions, has great communal ties. These communal ties exist in terms of the youth counterculture and are reinforced by subcultural institutions.

We also see that the rock musicians were consistently iconoclastic towards traditional norms and values. If we could point to any of rock music's functions, it would probably be its support of this attitude as well as sustaining subcultural ideals, which rock musicians are frank to admit are hopelessly unattainable. For the members of the subculture, music has a religious function as well; rock music replaces the traditional religious ceremony with a cultic ceremony of its own and legitimatizes the subcultural collective consciousness.

In this study, we have looked at one of these institutions, rock music, and investigated some of its ramifications in the subculture. We have seen that both groups interpret rock music quite differently. The reason for the difference is the result of a basic dissimilarity between the groups themselves; they are dissimilar because one group identifies with rock music, finds it important and defines life through its framework, and the other group, i.e., the glee club, does not need rock music but rather listens to it in curiosity as part of the role of "youth."



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On January 22, 1970, the U.S. District Court for the District of Connecticut heard the closing arguments in the ***Tilton v. Finch*** case. At issue was the constitutionality of church-related colleges in receiving government grants for construction under the Higher Education Facilities Act of 1963.

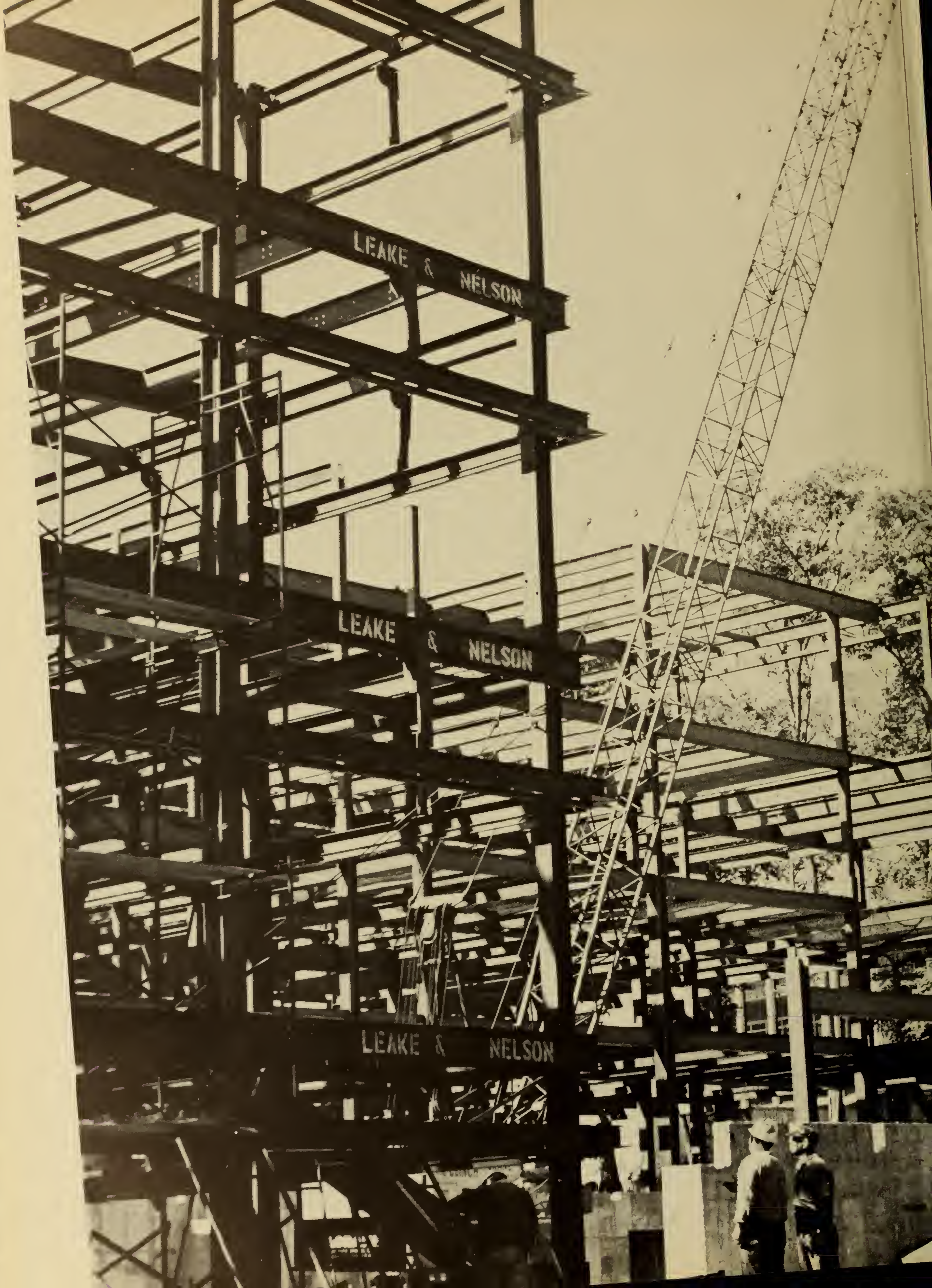
Two statements made by the U.S. Supreme Court were fundamental in the proceedings. The Supreme Court has declared, "The ***establishment of Religion*** clause of the First Amendment means at least this: . . . No tax in any amount, large or small, can be levied to support any religious activities or institutions, whatever they may be called, or whatever from they may adopt to teach or practice religion." The Supreme Court also declared, "The test may be stated as follows: what are the purposes and primary effects of the enactment? If either is the advancement or inhibition or religion, then the enactment exceeds the scope of legislative power as circumscribed by the Constitution. That is to say, that to withstand the strictures of the Establishment Clause, there must be a secular legislative purpose and a primary effect that neither advances nor inhibits religion."

The question raised by Leo Pfeffer, arguing for the plaintiffs, was whether grants to church-related schools under the HEFA act were in effect aiding the instruction of religion.

Fairfield University was involved due to government assistance for the construction of the library and the science building.

Pfeffer believed that the schools in question,Fairfield, Annhurst, Albertus Magnus, and Sacred Heart, were indoctrinating and proselytizing the beliefs of the Roman Catholic Church. He based his case on documents issued by the schools such as catalogues, handbooks, advertisements, and contracts. These documents, stating the goals and methods of the schools, were for the most part incriminating, Pfeffer felt.

Edward Bennett Williams, arguing for the defendents, refused to call the schools ***sectarian*** and called them ***church-related.*** His defense included the testimony from witnesses. It became clear that the schools had an histori-


LEAKE & NELSON
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LEAKE & NELSON

cal tie to Catholicism, but were in fact giving a completely free academic study of religion. Williams showed parallels among the defendent schools and colleges like Trinity and Williams.

Pfeffer enjoyed focusing on the total environment of the schools, not merely what use the building being subsidized was put to. For this argument he mentioned the existence of religious statues on the campuses, members of religious orders walking about the grounds in their habits, and the percentage of Catholics in the faculty, administration, and student body.

Williams countered with the decision of the Supreme Court in 1899 that federal courts were not free to inquire into the religious beliefs of the members of the corporation when deciding the constitutionality of grants. He also effectively demonstrated that the arguments of the plaintiff were outdated and a poor test of the schools as they exist now.

Judges Smith, Blumenfeld, and Timbers gave their answer in support of the defendants' case. The ruling will be taken to the Supreme Court this fall.

Regardless of the conclusive outcome, Fairfield University has already become unconsciously embroiled in the issues of ***Tilton v.Finch.*** During the strike of the Fairfield students, a student addressing his peers declared that at issue was the viability of Jesuits undertaking the enterprise of higher education. He stated that there were two forces working at Fairfield University: the winds of change blowing from the activities and ideas of the lay members, and the ideas and activities of the Jesuit Order. The latter, he felt, were counter to the spirit of progress.

At a discussion after the strike, Rev. George Gallarelli, S.J. explained the separation which had occurred between the ***Administration*** and ***the Jesuit members*** of the University. No longer is the President also the Rector. There is, he explained, greater autonomy for the Jesuit whether as an administrator or as a member of the faculty, and greater freedom to support or not support policies and decisions of the community. The concept of a Jesuit Administration is an anachronism, he declared.

Finally, addressing the audience at the parents' weekend dinner, President William McInnes said, "As long as I am here this will be a Catholic University. And as long as I am here this will be a Jesuit University." The parents applauded.

Exactly what is meant by a Catholic University is a definition changing faster than any one person can appreciate. Some educators have spoken of Catholic universities as the vanguard of the learning experience in the United States. Others believe that Catholic universities can not survive.

The answers will be found not only in the United States Supreme Court, but on church-related campuses throughout the nation.

Black power means black people coming together to form a political force and either electing representatives or forcing their representatives to speak their needs. It's an economic and physical bloc that can exercise its strength in the black community instead of letting the job go to the Democratic or Republican parties or a white-controlled black man set up as a puppet to represent black people. We pick the brother and make sure he fulfills ***our*** needs. Black power doesn't mean anti-white, violence, separatism or any other racist things the press says it means. It's saying, "Look, buddy, we're not laying a vote on you unless you lay so many schools, hospitals, playgrounds and jobs on us."

—Stokely Carmichael

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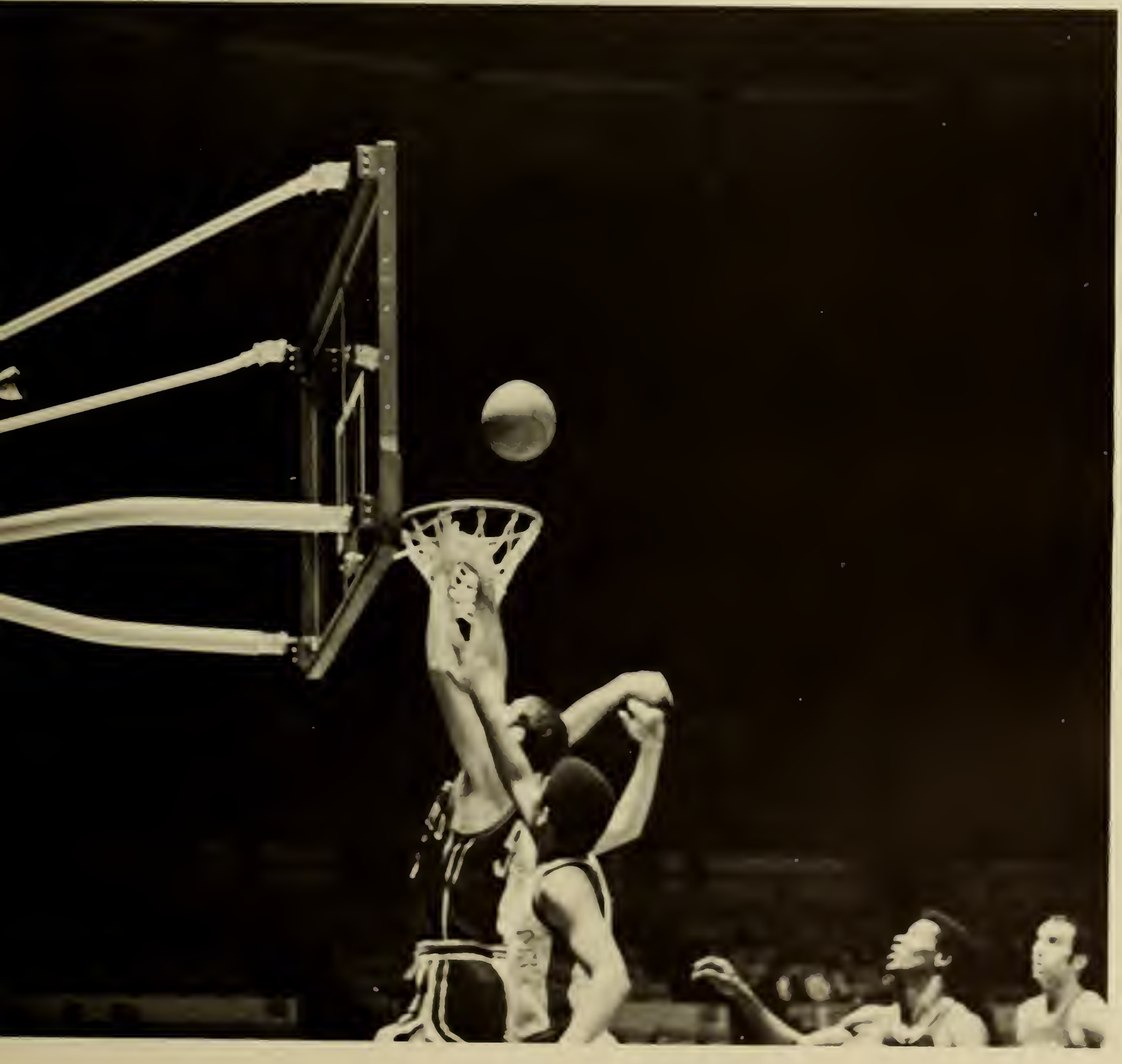

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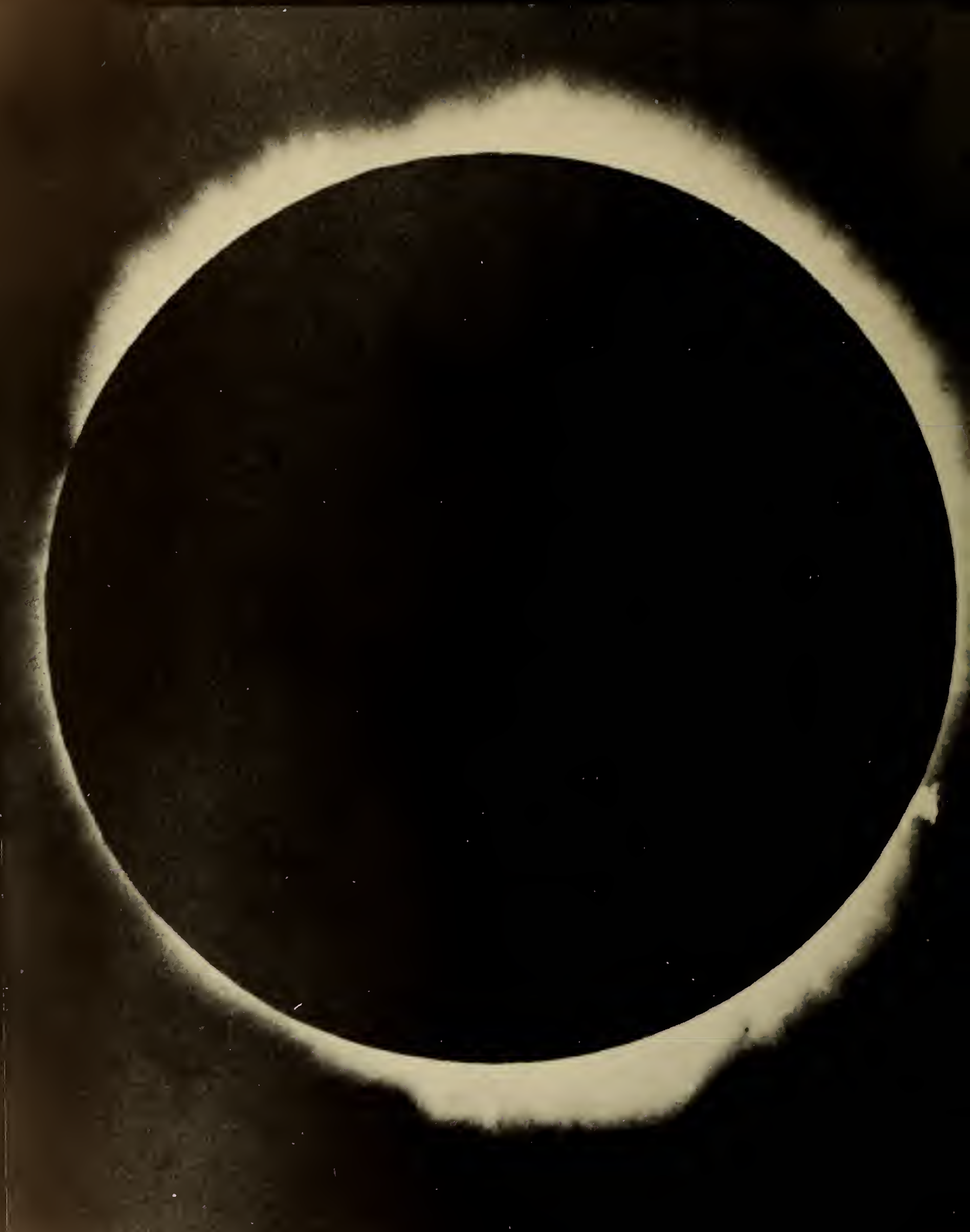


Cold hearted orb that rules the night
Removes the colors from our sight.
Red is gray and yellow white,
But we decide which one is right,
And which is an illusion

—Moody Blues

THE METAPHYSICAL SOCIETY
OF AMERICA
TWENTIETH ANNIVERSARY
MEETING

FAIRFIELD UNIVERSITY
FAIRFIELD, CONNECTICUT

OPEN TO TEACHERS
AND GRADUATE STUDENTS
IN PHILOSOPHY

The Metaphysical Society of America celebrated its twentieth anniversary at Fairfield University on March 13 and 14, 1970. Dr. Joseph G. Grassi and the Fairfield Philosophy Department hosted the anniversary meeting. Nineteen miles from its first meeting place, many of the society's founding fathers found themselves toasting the success of the society while lodging in the nunnery next door to Fairfield. This is justly fitting for the Metaphysical Society of America's members, as the society originated in opposition to the parochialism that had overcome philosophy at the time. The mood of 1950 in philosophy was to honor only the thought of Vienna, Paris or Oxford. Paul Weiss, Richard McKeon, Mortimer J. Adler, Paul Tillich, Rollo May and Jacques Maritain joined to bring fresh philosophical dialogue and interchange to the society in its early years.

The Metaphysical Society of America grew and gained in importance and in scope. The society has met at Yale, Harvard, University of Chicago, Northwestern, University of Southern California and many other prominent universities. This twentieth anniversary meeting was the first meeting of the society to be held at a small liberal arts college.

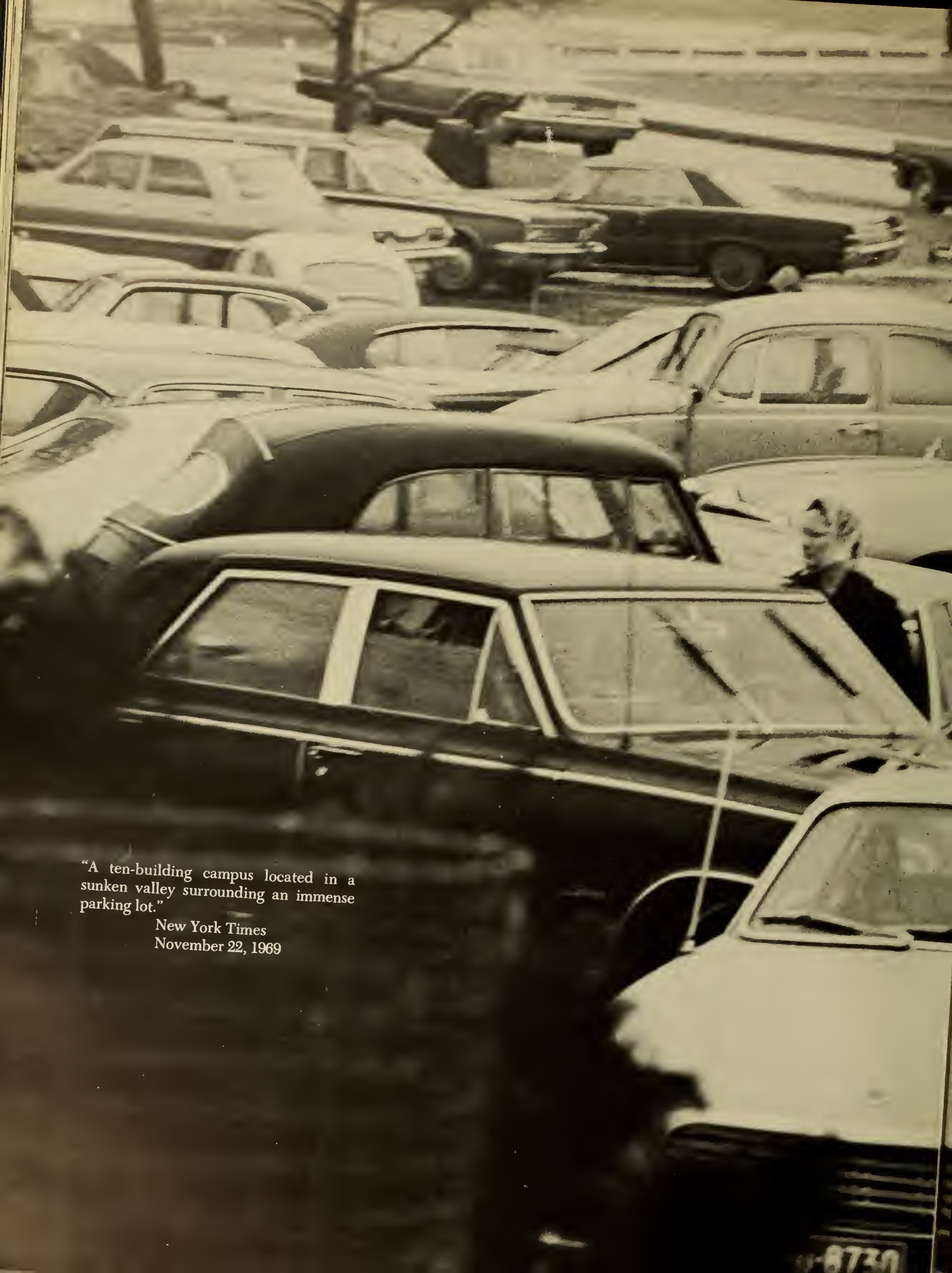
Paul Weiss, one of the original members of the Society, has summerized the nature and the achievements of the Metaphysical Society of America in an address he gave in Vienna in September 1968. He said, "Gradually and persistently, year after year, men of the most diverse backgrounds and commitments exhibited the strengths and

weaknesses of their doctrines and methods. Every year, men from all over the United States met to engage in original and historic studies of basic questions regarding the nature of reality and knowledge. Because there are no concurrent sessions, those who attended the meetings were able to hear all the prepared papers and the ensuing comments. This made for a continuity in the discourse, and gave the members a sense of belonging to a single ongoing inquiry."

The intellectual merits of this society have been publically acknowledged by its election to membership in the American Council of Learned Societies, by the presence of most of America's great living philosophers at its meetings and by the publication of ***The Review of Metaphysics***, the most excellent review of speculative philosophy in America. Its intellectual virtues have been chronicled by the philosopher Paul G. Kunt: "There are roughly six virtues used to characterize our movement in American thought. They are courage to defend a position scorned by the majority, a devotion to fundamental issues, a search for common ground among a variety of solutions, the maintenance of personal friendliness, even intimacy, among philosophers in spite of professional differences, the discovery of practical ways to ensure excellence, and finally the search for wisdom in philosophy combined with a deep concern for relevance to society." It is again proper to note that these virtues are the virtues that the Fairfield Philosophy Department has attempted to bring to bear on liberal education here at Fairfield. They are the powers distributed in a department

that does not reflect the fragmentation of the community of inquiry that has come through departmental representation of a single school of thought. It is for these reasons that we were proud to have the Metaphysical Society of America on this campus.

—King Dykeman



"A ten-building campus located in a sunken valley surrounding an immense parking lot."

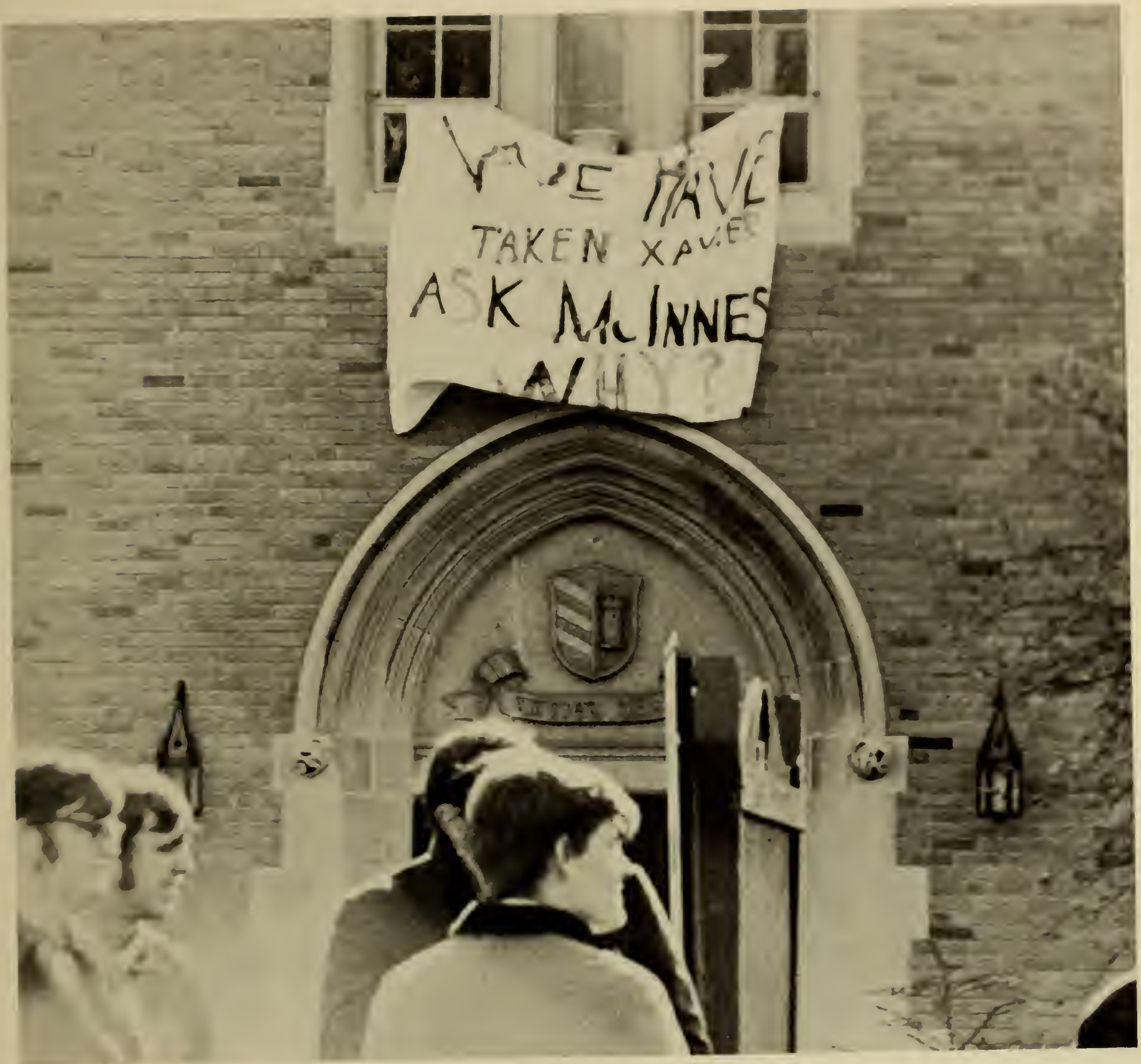
New York Times
November 22, 1969

When in the Course of human events, it becomes necessary for one people to dissolve the political bands which have connected them with another, and to assume among the Powers of the earth, the separate and equal station to which the Laws of Nature and of Nature's God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to the separation.

We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable rights, that among these are Life, Liberty and the pursuit of Happiness. That to secure these rights, Governments are instituted among Men, deriving their just powers from the consent of the governed, That whenever any Form of Government becomes destructive of these ends, it is the Right of the People to alter or to abolish it, and to institute new Government, laying its foundation on such principles and organizing its powers in such form, as to them shall seem most likely to effect their Safety and Happiness. Prudence, indeed, will dictate that Governments long established should not be changed for light and transient causes; and accordingly all experience hath shown, that mankind are more disposed to suffer, while evils are sufferable, than to right themselves by abolishing the forms to which they are accustomed. But when a long train of abuses and usurpations, pursuing invariably the same Object evinces a design to reduce them under absolute Despotism, it is their right, it is their duty, to throw off such Government, and to provide new Guards for their future security.

—July 4, 1776

To prove this, let Facts be submitted to a candid world . . .



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We the Black students of Fairfield University in order to alleviate the racism at this institution demand the following:

1. We the Black students of Fairfield University demand by September, 1970 a total enrollment of two hundred and forty (240) Black students comprised of one hundred and seventy-five (175) Black males and sixty-five (65) Black females. This demand is made under ***strict*** stipulation that the number of Black students increase each year.

2. We the Black students of Fairfield University, demand by January, 1970 the confirmed appointment of ***two*** Black salaried counselors, whose primary role is to counsel and address themselves to the ***Black*** students on campus.

3. We the Black students of Fairfield University demand the appointment of Black salaried professors in every academic department in the university.

4. We the Black students of Fairfield University, demand the implementation of two languages into the existing Language department. These languages are indicative of the Third World or peoples of color. The two languages are Swahili and Arabic.

5. We the Black students of Fairfield University, demand the establishment of a Black residential floor with Black resident advisors.

6. We the Black students of Fairfield University, demand the establishment of a Black holiday in order that we may recognize the achievements of a great Black leader. Primary consideration should be given to the achievements of Dr. Martin Luther King and Brother Malcolm X when deciding upon the day chosen.

In culmination, we the Black students are totally committed to the doctrine that there can be no progress for the Black man without a struggle.

If these demands are not complied with in the form of a definitive statement of your position, ***subject to our approval,*** on November 14, 1969, the Black students will take action.

ENISI
Fairfield
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FAIRFIE
Rac

Statement of Agreement

I endorse the increase of enrollment to recruit the goal of 240 black students. A recruiting committee will be established consisting of two black community representatives and a representative from the Black Organization on campus. This will form a tripartite council. Since lack of funds is the main limitation, we will make every attempt to increase financial aid and will start a fund raising drive, kicked off by Billy Taylor in concert, to be used for scholarships for black students.

2. I will immediately seek out and hire a full time academically qualified black counselor.

3. I am aware of the need for qualified black professors and will intensify efforts to seek out professors in all areas and continue to seek part-time black specialists as we have done in the past. Student and community recommendations will be sought.

4. I agree to offer Arabic as a language, provided a minimum of ten students will register and that enrollment is open to all students. This course to be offered in the second semester, 1970. If a qualified professor and ten students can be found for Swahili, we will offer the course, September, 1970.

5. It is contrary to the laws of the country and policy of the University to discriminate on the basis of race, creed or color in assignment of dormitory rooms. The University has always recognized the right of free association in dormitory selection and this right will be protected for black students, as well as for any student.

6. I personally favor a holiday, honoring the achievements of a black leader, and will direct the University Council to recommend a date within the academic year for this occasion.

Students have agreed that nothing discussed should cause the lowering of academic standards of the University and all agree to work toward the betterment of the University.

—statement signed by Fr. McInnes,
Ronald Mitchell, Mrs. Em Thompson,
Rev. Charles Gordon, and Mr. Charles
Tisdale.

In the days following the sit-in, about fifty letters were received at the University. Here is a selection of these letters which reflect the major opinions expressed.

Dear Father McInnes:

Mrs. Liskov and I heartily commend you and your associates at Fairfield University for your ability to resolve the student confrontation on campus. -

In this age of anxiety and era of violence, it is encouraging to know that there are men of good will and faith in the democratic process of learning to live together in a peaceable society.

Please accept the enclosed contribution to your scholarship fund as a small token of our hope that all elements of our community will join in a mutual effort for a better way of life.

Yours very sincerely,

Samuel Liskov

Very Rev. Wm. McInnes:

Why should one lower their standards of cleanliness, morality, work habits, respect for law and order and goals just to satisfy black power. You all brought it on yourselfs, so sink or swim. Put your shoulder to the wheel. You made your bed, sleep in it.

M. Leary

P.S. You may say I'm a bigot, so what!
You can bet I'm no HYPOCRITE.

Dear Fr. McInnes:

I agree with you the end justifies the means, you are not the first religious, the fascist had sexual relations with. But outside of your personal pleasure it will accomplish nothing. All religious bowed before the Brown fascist. With the help of the Jesuits and Jews, we will have Black fascism and the new dark ages that are now being born. When cannibalism, barbarism, mayhem and rape are the accepted part of life, we Jesuits and Jews can offer it up to Jehowah as the works of our hands.

Abraham Moses Jacobs
New York City

Dear Father McInnes:

I hasten to offer you encouragement in the aftermath of so much criticism directed against you. Enclosed is my check for $25 to be used at your discretion.

Fortunately, today's ***Bridgeport Post*** carried a complete account of the manner in which you and the other people reacted to the "Sit-In." Alan Simpson of Vassar wrote to us on November 4th, 1969, describing in detail the "Sit-In" which started on November 1st at Vassar, and I want to add that both incidents could not be resolved more wisely.

No acknowledgement is necessary. I wish you and other people of Good-Will, Godspeed as you meet the challenges of today's schools.

Lloyd L. Lundberg
Fairfield, Conn.

Dear Father:

Ignatius and his six companions must be spinning in their graves.

The McInnes forebears likewise. If the "AP" account of your actions is accurate your acquiescence to the ***demands*** of the thirty five or forty three students is a disgrace to you, your Order, your family and your Church.

. . .

If your veins contain Irish blood, my observation is, it certainly has become diluted. Irishmen worthy of the name would not succumb to pressure whether it originated with the Blacks or Whites.

Black McInnes:

Get the apes out or get your self removed to the Congo.

You have a Irish name but you are a weakling.

Yankee.

Dear Father McInnes:

I am not writing to you as a parent of one of your students or even a relative of a student. I have six children, some already completed college and others about to enter this degree of education. I am writing as an ***active parent in Catholic Education.*** I have always regarded the Jesuit as the ultimate in our Educational System, a complete education with a liberal degree of latitude in learning.

With recent demands made upon you I feel you have acted in such a way as to "***weaken***" the first link in our Catholic system.

I was greatly surprised and pray God will direct future actions.

I am in no way opposed to minorities in any of our school systems. I am opposed to their tactics of attempting to force changes in institutions that have taken years of developing standards conducive to the graduations of "educated gentlemen."

Some of their demands have already been met in other colleges, only to find they did not materialize and subsequently had to be dropped.

You can see that the demand for "separate" dorms is contrary to both the cry from the average black citizen and the constitution of the United States.

These demands are only a device to enter the race for power in the educational system with no regard for equality of education, a "meaningless fight for attention."

. . .

Before you show anymore weakness, remember ***you*** are a standard bearer for Catholic Education and have had our highest esteem for years already.

This is not intended in any way to be disrespectful but merely a letter from one who is interested.

We pray that ***our*** opinions and decisions have the aid of the Holy Spirit.

Father of Six Catholic
Children

P.S. It is not necessary to answer this as I feel you will need all your time to be devoted to further disturbances.

NEW FRONTIERS

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MANHATTAN
FAIRFIELD

Fairfield Loses Coach Lynam

After piloting the Stag basketball team for two years, James F. Lynam resigned as head-coach. Lynam guided the Stags to a 13-13 finish this past season, including an upset of NIT-bound Manhattan College at Madison Square Garden. The Stags compiled a 10-16 record during his first season, including an emotional victory over Lynam's ***alma mater***, St. Joseph's College. Citing personal considerations as his reason for leaving, Lynam said, "The interests of myself and my family will best be served by this decision, one which I have reached with mixed emotions. I'll miss working with the many fine people I've been associated with over the past two years and thank them all for their cooperation and assistance." Paul Hughes, Director of Sports Information, commented on Lynam's resignation, "Not only did we lose a good coach, but Jim Lynam was the type of person you want working for your university."

"Off-Off Broadway" Comes to Fairfield, Connecticut

Al Raymond's new play, ***Acadie*** was the highlight of the American Playwrights Festival Theatre established to meet the needs of the new dramatics . . .

"The box office faces a related challenge: the conspicuous absence of youth."

In the fall of 1969, a few people dedicated to the theatre formed an organization called the American Playwrights Festival Theatre. They were residents of the Fairfield area, some affiliated with the University, some not. All of them had experience working on or behind the stage and did not need their own organization to provide an outlet for their talents. Their motivation was simple: *APFT* was established to promote and produce the plays of American authors. Equally as important, if not more so, they wanted to encourage and aid new playwrights. A number of conditions prevailed to provoke the creation of this group.

Professional theatre is having a hard time. Some time ago, the now infamous costs of producing on Broadway forced the more creative but less affluent producers "off" the traditional playgrounds. Like water seeking its own level, off-Broadway now finds that its own budgetary problems are quickly approaching the dimensions it once set out to avoid. We are now witnessing the growth of "off-off-Broadway." Any amateur historian should be able to predict its future.

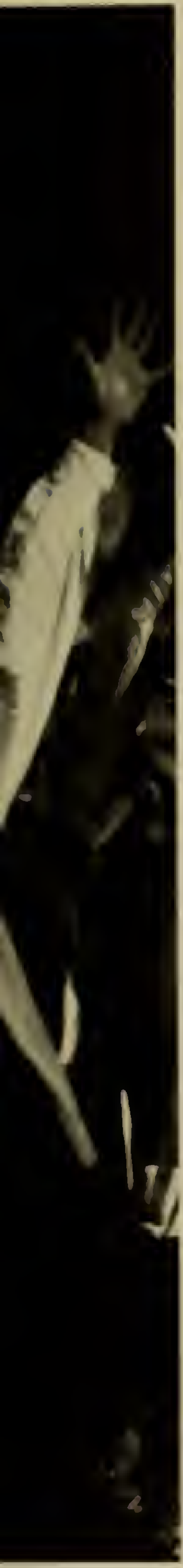
At the other end of the playhouse, the box office faces a related challenge: the conspicuous absence of youth. Today's kids may have more money than ever, but you can still go to the movies at least twice for one trip to a play. Some may feel that this is just a temporary condition, but actually it has the potential to destroy the stage. An individual nourished on celluloid will be difficult to attract to the theatre, even if his entertainment account is larger.

To a certain extent there has been a mood of disappointment with dramatic efforts, or the lack of them, in recent years. To be sure, we have seen several new varieties or styles; the theatre of rock, of the blacks, and of revolt. Unfortunately, successful innovations are turned into fads. The spark of creativity is extinguished by the safer, easier, and more lucrative stream of imitations.

The impetus and the concept for *APFT* came partly out of response to these situations. In its first season it produced a festival of plays by Tennessee Williams—***The Milk Train Doesn't Stop Here Anymore, A Streetcar Named Desire, The Glass Menagerie,***

Suddenly Last Summer, and *Something Unspoken.* Then in May *APFT* produced its first original play, *Acadie.* The author is Al Raymond, of Westport, a veteran of years of community theatre. Billed as a contemporary musical drama, the story is an adaptation of Longfellow's poem *Evangeline.* Set in pre-revolutionary Canada, it deals with the friction between the British troops and the French landowners, and through the traditional dilemma of love and war raises the current issues of patriotism, loyalty, and nationalism. It ran for a record of eleven performances. With the donation of equipment and time by friends of the Playhouse, it was video-taped for future presentation to potential benefactors of *APFT* as an excellent example of an original production.

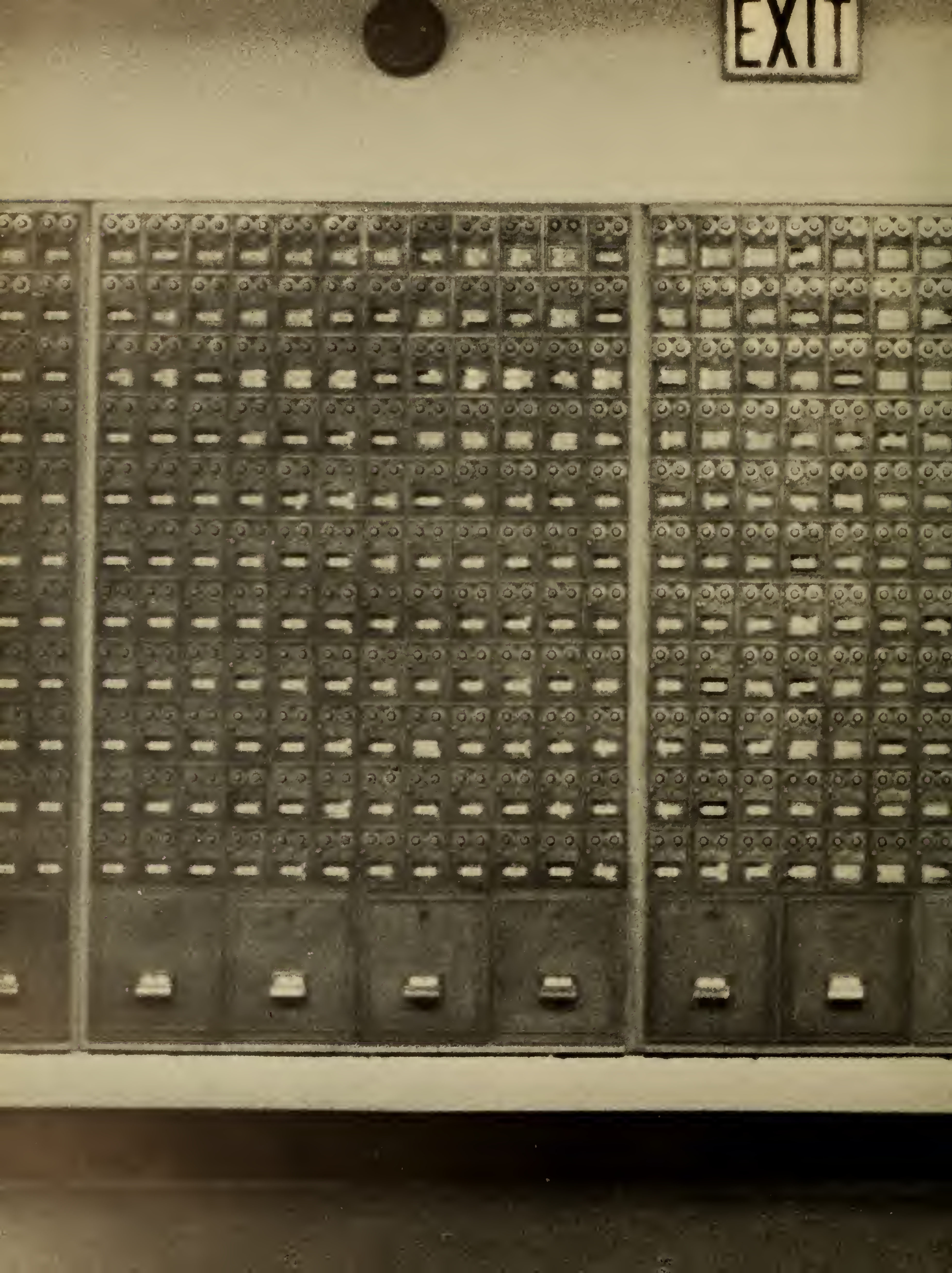
APFT wants to utilize the advantages of educational theatre. The University provides an adequate pool of talent and a respectably sized audience, and draws much appreciated support from the area in the productions aspects, as well as in spectators.



APFT is capable of staging five shows a year. The 1970-71 season plans an Arthur Miller series, plus another original play to be shown in the spring. The emphasis of the showings is obviously in favor of the American classics and original works, as opposed to warmed-over versions of recent Broadway successes.

There is much in store for the *APFT*. It will have brilliant successes and suffocating failures, dreams come true and fantasies that dissolve away. It will grow, however, as it will have to, and will encourage its own growth as it should, through its participants and its patrons.

—Peter Hunt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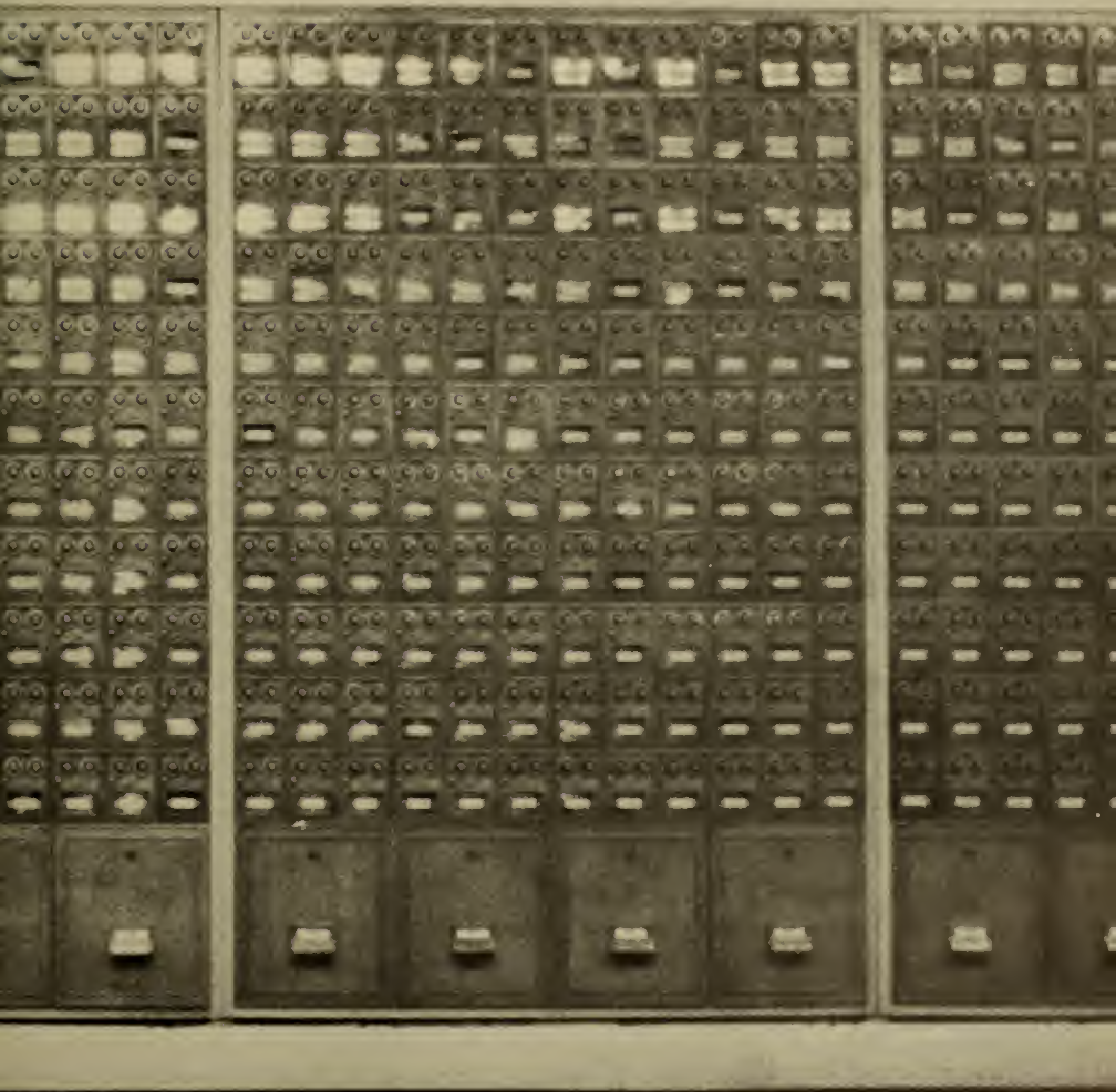

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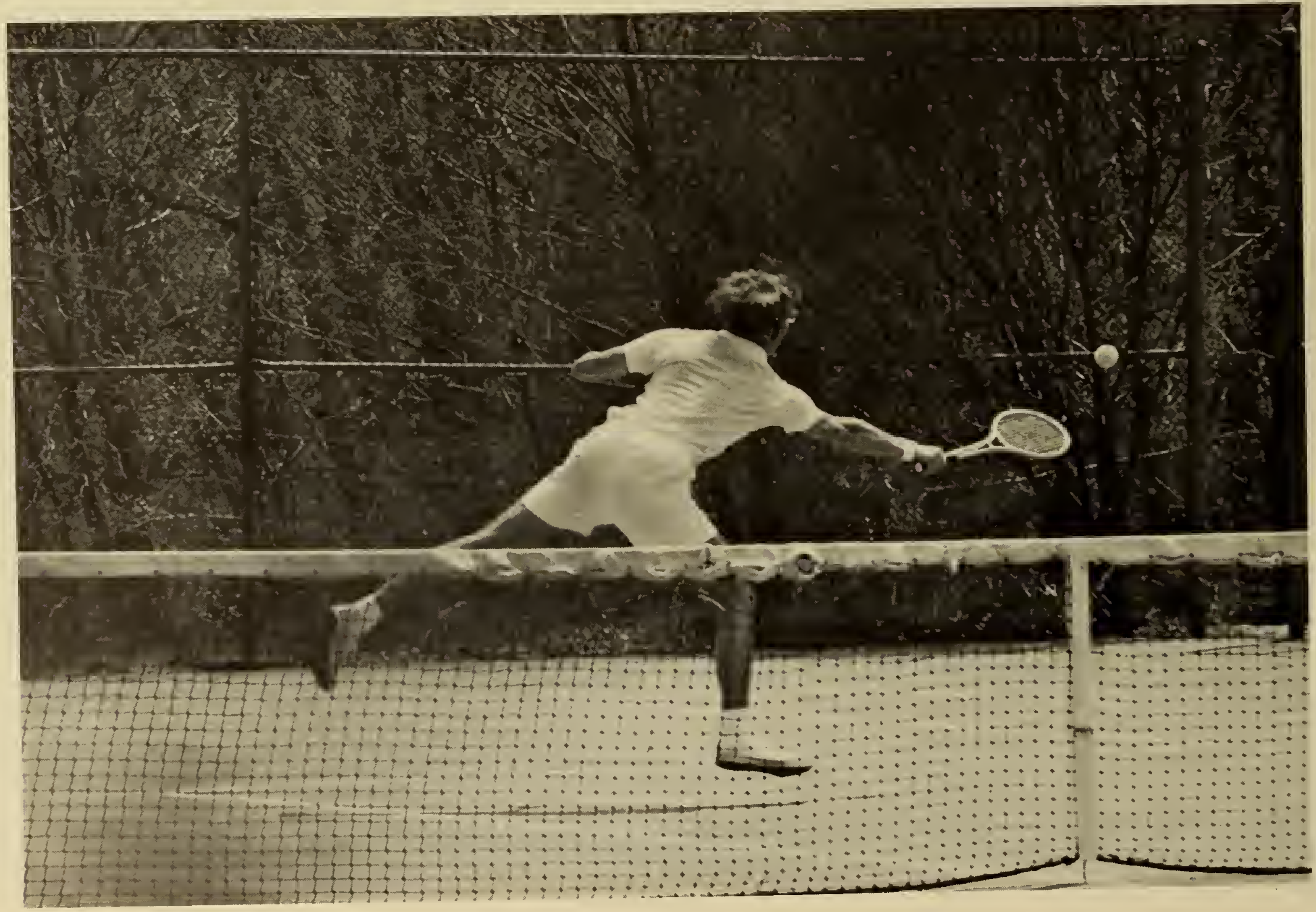

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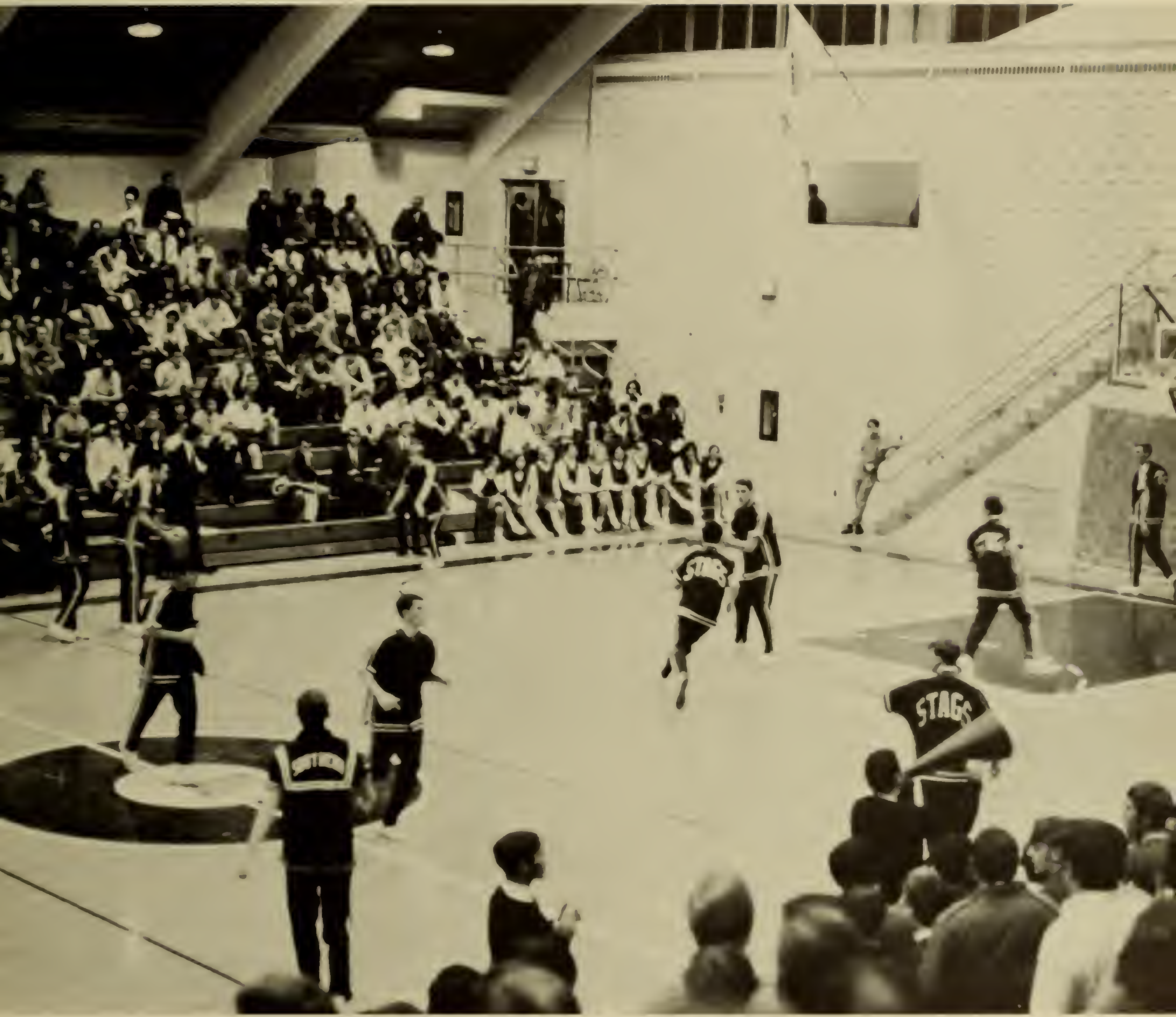
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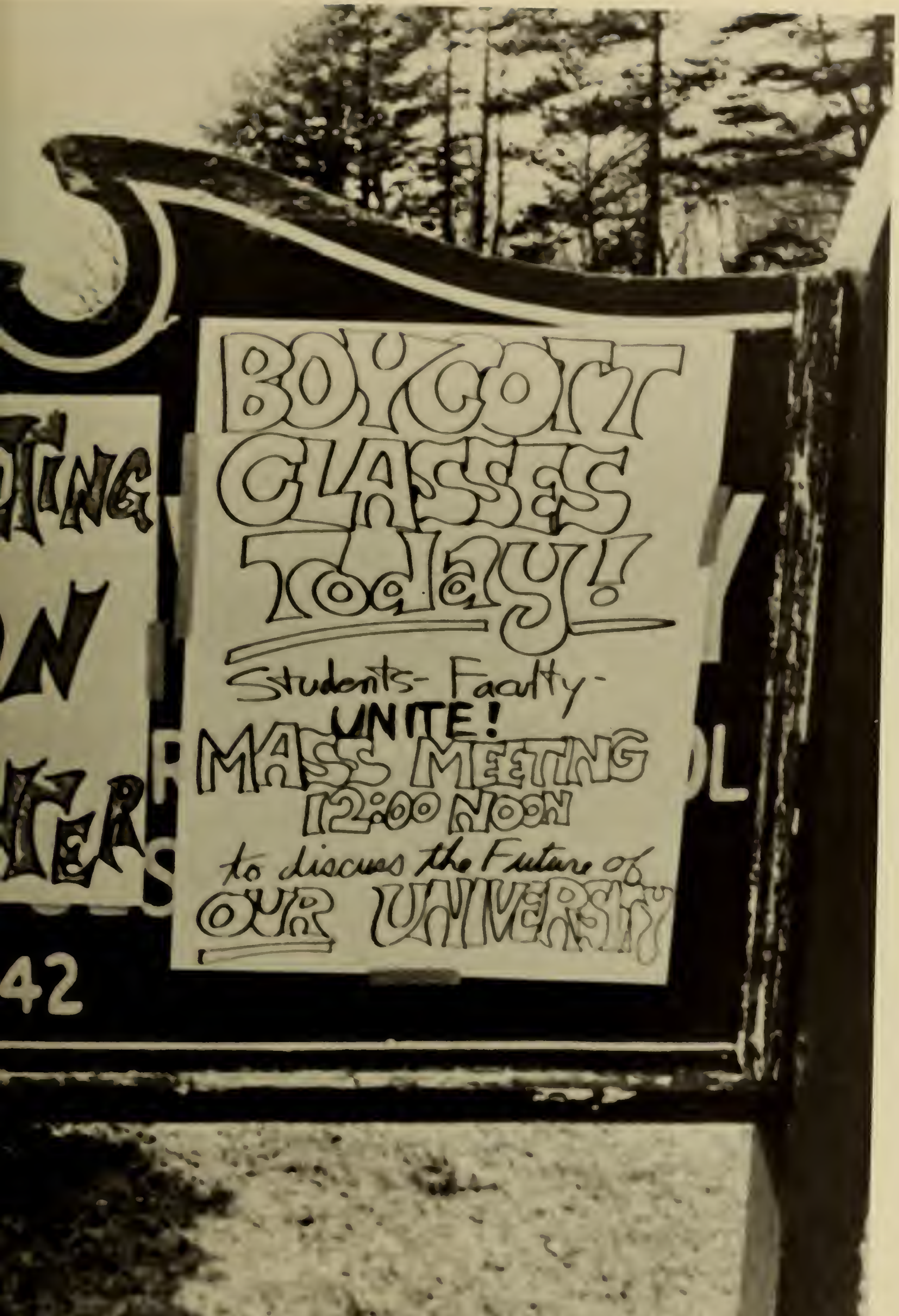
BOYCOTT
CLASSES
Today!
Students- Faculty-
UNITE!
MASS MEETING
12:00 NOON
to discuss the Future of
OUR UNIVERSITY
42

Today

TO ALL COMMUTERS AND OFF-CAMPUS BOARDERS:

There is no school today. This is why. Last night at midnight the students poured into Gonzaga and heard speeches from President Gallagher and two dozen others on some festering grievances, and voted a one day boycott of classes, and called for a mass meeting for today at noon to decide our next step. The general mood of the meeting was that the students have had it with McInnes and that he's got to go.

The prelude to this meeting was a show on WVOF on which Joe Valerio, Junior Class President revealed personal dealings with Father McInnes over the obtaining and subsequent canceling of the DOORS concert. McInnes promised Valerio all possible aid last fall and endorsed the publicity such a concert would bring to the school; what he did not tell anyone was that he signed an agreement with the local police in 1965, the parking and seating regulations of which made it impossible to hold as big a crowd as the Doors would have attracted. It was left to the police to torpedo the entire concert with these regulations after Mrs. Samway and David Zola signed the contract on behalf of the administration.

Other grievances burst out over the radio and later in Gonzaga. Most important is the financial mismanagement of the university. There is much speculation about the status of the school's Capital Campaign, the director of which left under a storm cloud of criticism this winter. There is much resentment over Father McInnes' abrupt dismissal of the two student representatives on the school's budget committee because they would not follow his personal standards of secrecy.

There is much alienation in the faculty over their salaries. They are miserably low and in February a majority of their number petitioned for an across the board increase. The administration has publicly deceived them on the exact nature of the decline in budget percentage of faculty salaries; the negotiators were at one point told that they might be denied their normal increments in retaliation for their positions . . .

The last straw broke last week with the unilateral announcement by the administration of a plan, conceived and executed in two weeks time, to build a new prefabricated dormitory on the swampland that separates the powerhouse from the science building. The financing is shaky, the location foolish, the timing awful and its secret conception in the midst of a binding tri-partite constitutional convention overflowing with the rhetoric of "community" lends suspicion to the administration's intentions. It seems they're only playing games . . .

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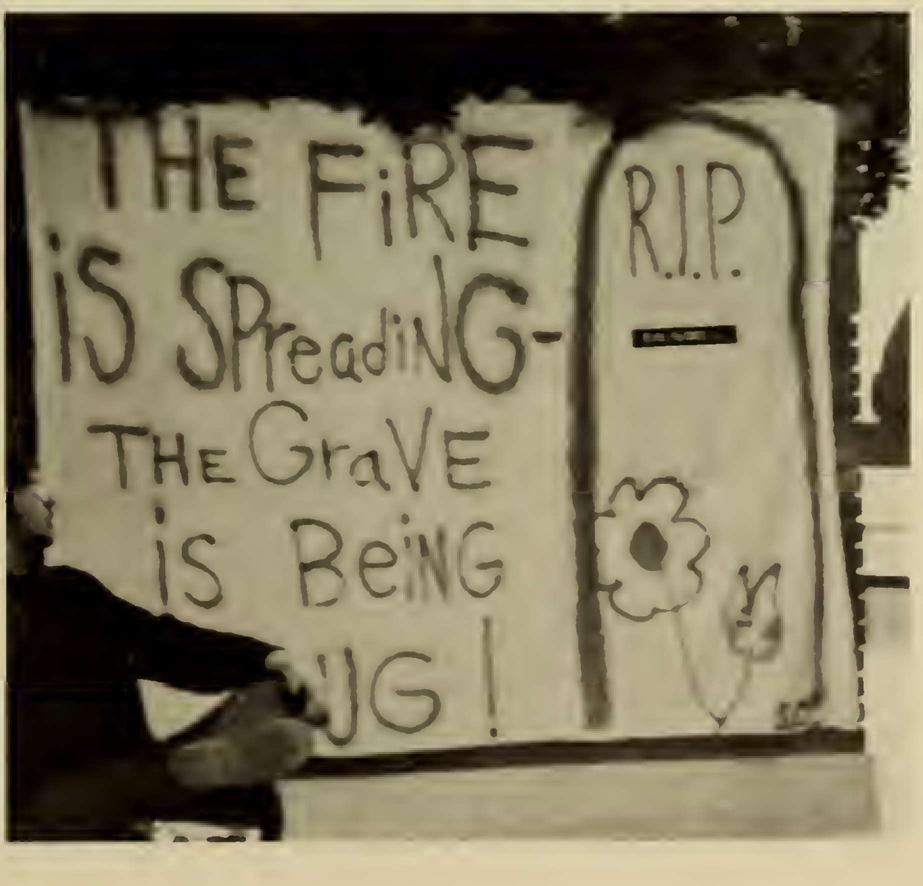


There is a growing concensus that the administration operates through pre-planned cabals and authoritarian power plays. Why else the secrecy of the new dorm? Why else the deceptive treatment of the faculty salary demands? Why else the unilateral shutdown of the student newspaper for "libel" when Father McInnes does not take his bruised pride to court and prove "libel".

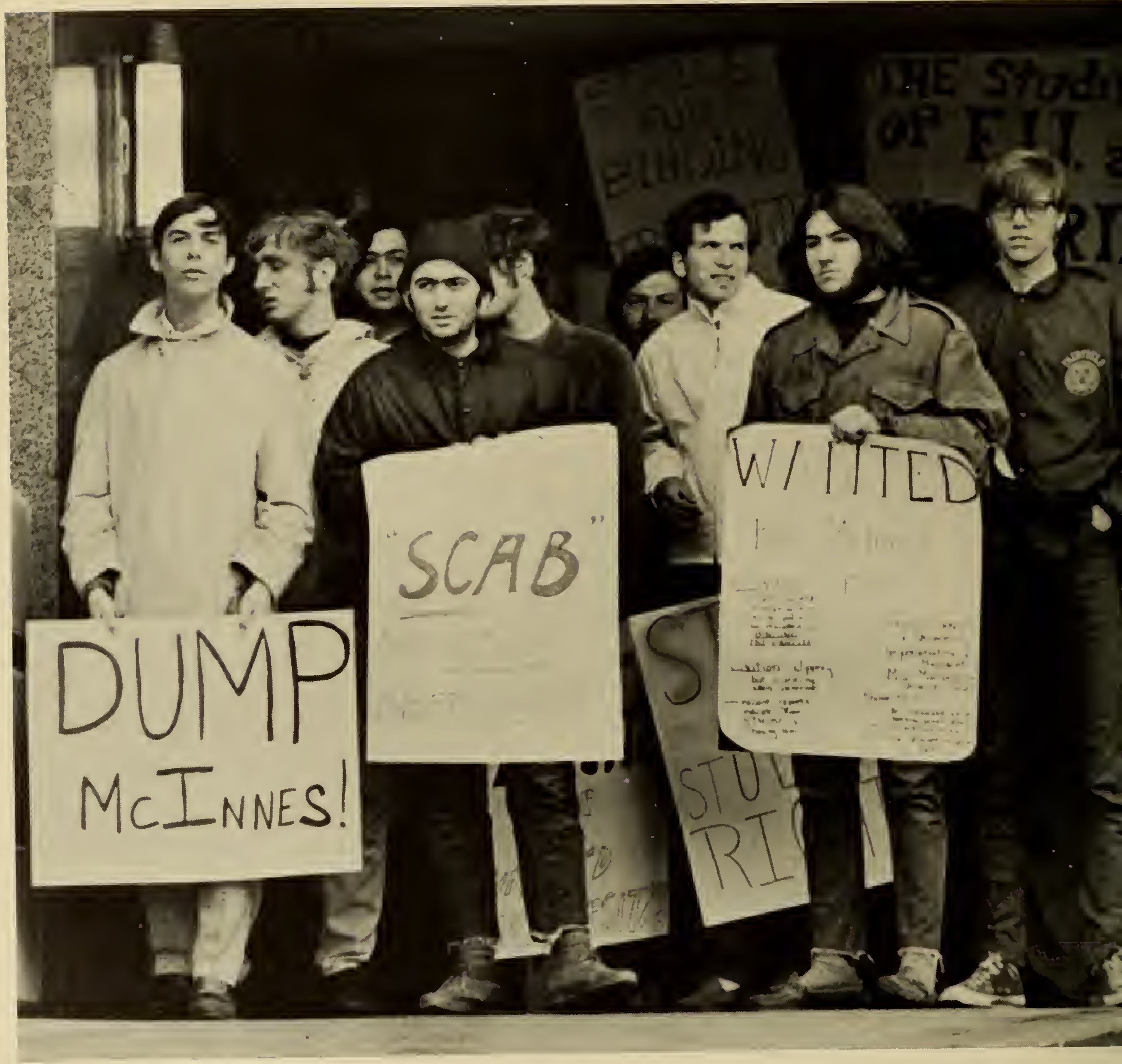
The constitutional convention is remarkably close to developing a model for all American universities: binding tripartite university governments. But their work, as it nears completion, is being sabotaged by a power-hungry president and his hapless cronies, who will not give up their little sheikdom. If we are not to go outside the system, which we do not want to do, we are going to have to deal with those who tool the system for their own personal privilege. And that, fellow students, means

MCINNES MUST GO!!!

Despite the caesuras in the charges, some of which were immediately exposed and correctly explained, the implications of the statement of boycott were more than enough to provoke an overwhelming response. The administration, it was stated, has operated on "bad faith." Furthermore, they have constantly violated the "spirit of tripartitism." The question was "Can tripartitism become a reality with Father McInnes as president?" Although often quoted as supporting tripartitism, Father McInnes had not convinced the students that the pertinent issues, the binding nature of tripartite decisions, and the acceptance of tripartite governance by the Board of Trustees, were not being evaded.

The meeting of the students was held. The news was released to the press. The students of Fairfield University had voted in an impressive show of solidarity to strike for the resignation of Father McInnes and the agreement of the University to establish binding tripartite governance.

ess Conference
Her at 11:30


DUMP
McInnes!
"SCAB"

McInnes
MUST
GO

What IS ONCE
WeLL DoNE
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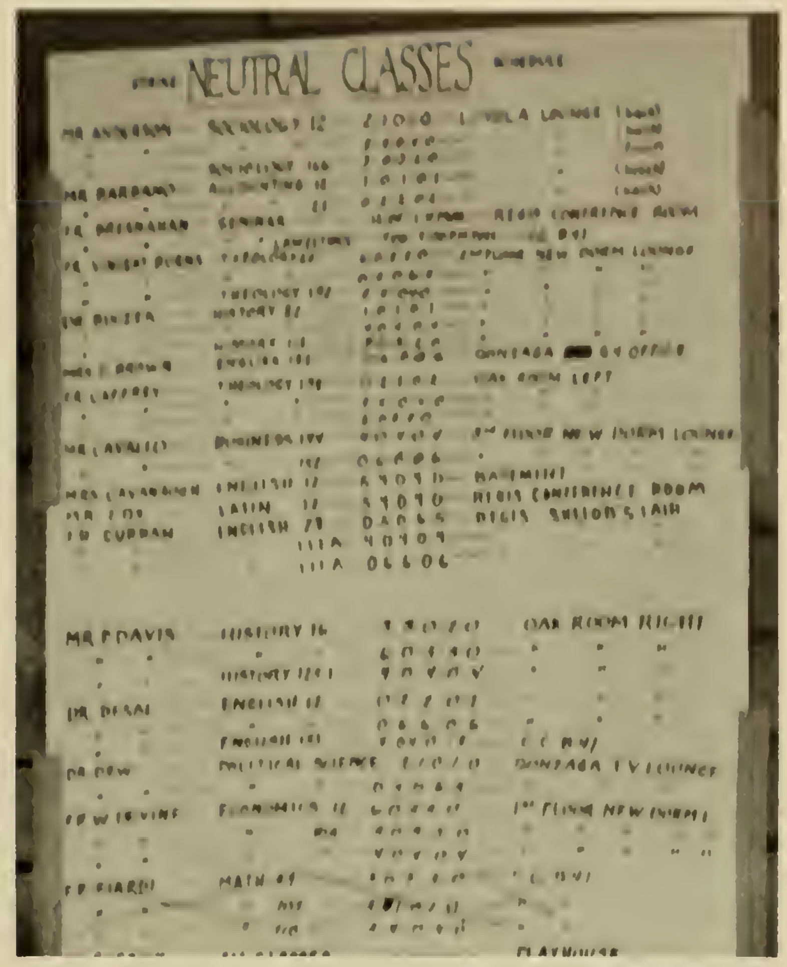
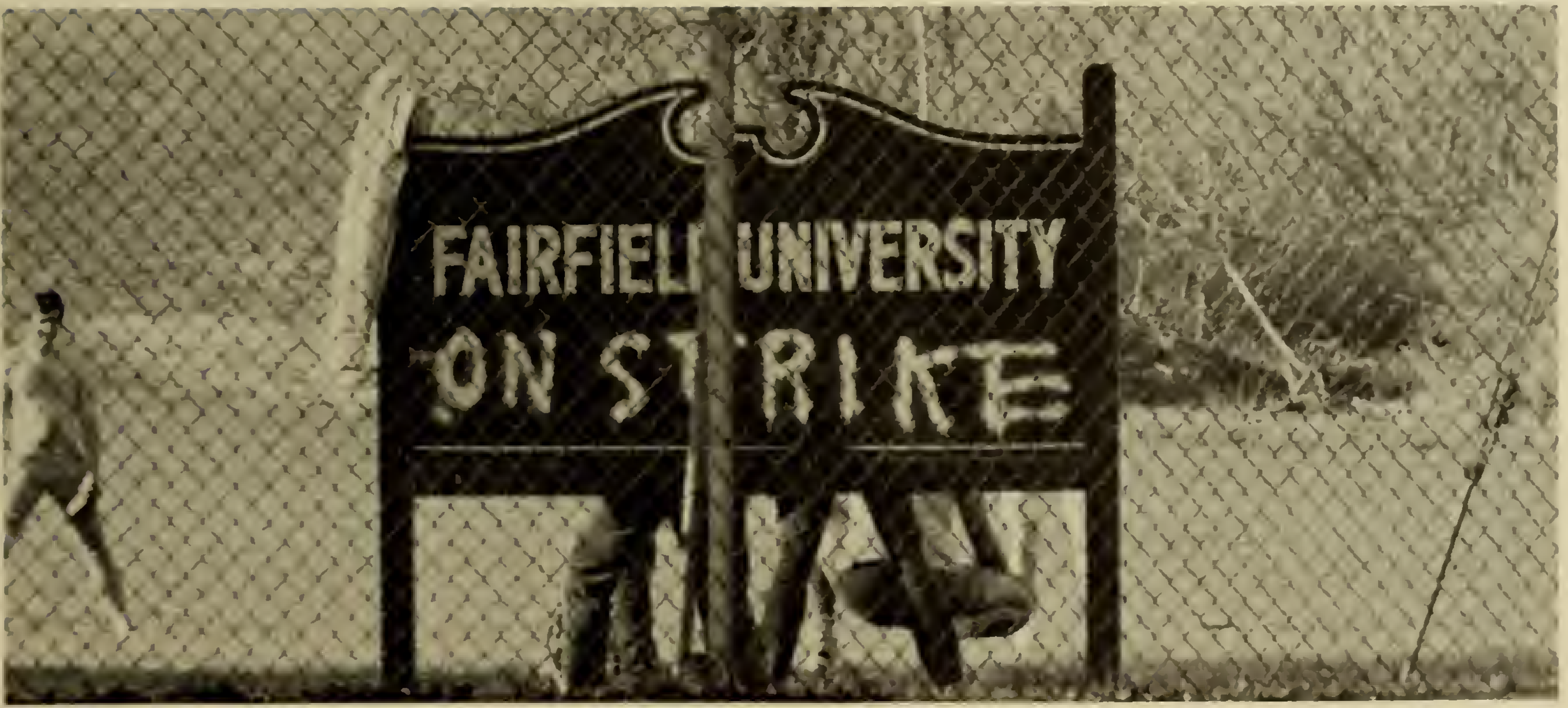
Forever..
STRIKE


NEUTRAL CLASSES


FAIRFIEL UNIVERSITY
ON STRIKE

The University Council met to settle by way of a consensus the students' charges of mismanagement and "bad faith" on the part of President McInnes. At its request the President attended the meetings. During the first two sessions, accusations were made and answers were given. Finally at the third meeting, Mr. Fishman, representing the faculty sector, gave a plan to end the strike. The Council reconvened after a caucus. Part of that discussion is printed here.

President McInnes: I would like to say first of all, that we welcome and appreciate the intervention of the faculty sector as a means of reaching some resolutions of the difficulties that we face, and of providing, I think, a very reasonable and hopeful opportunity for all parties for ending our present difficulties. I would like to state that our position (the administration) in an effort to help this process would be the following. If we can terminate the strike immediately then we would accept the general propositions that have been presented, and specifically, we would endorse the concept of having some neutral board to look into the charges that have been presented, and to look into the answers that have been given, and then to come up with their conclusion as to the validity of the charges and the validity of the responses. It would be also my intention to take whatever findings this board does have to the Board of Trustees, asking the head of that commissional board to make a formal presentation to the Board of Trustees on the nature of this or that board's conclusion.

Secondly, since it has really appeared in our discussions here that there are major problems of communications that are not only part of the university condition, but are due to some parts of the complexity of our operation and to the different viewpoints of the people, therefore we would like to make an offer to try to improve the communication possibilities both up and down, so that the students would be able to communicate better with the faculty and with the administration, and that the administration would be able to communicate more effectively with the faculty and the students. This is a two-way process. Also, that there would be the opening of possibilities of greater sharing in the decision-making processes of the University, and since the administration is already on record as favoring, as far back as October 6, a tripartite concept, it would now make a further suggestion and offer: we will offer to the President of the Student Government participation in the Administrative Board. The Administrative Board is the cabinet of the president. It is one of the boards which has been discussed here very, very frequently.

As a fourth proposition to improve communications, and responding to the request for the publication of news about our current events, we endorse the issuance of the ***Stag.*** We would like to propose that for the present, and in order to accomplish this, that we make the ***Stag*** also tripartite in spirit; and concretely to do this that a faculty member and an administrative member be named to the editorial board of the ***Stag.***

Number five, we encourage the continuance of the constitutional convention as the best vehicle for exploring greater participation of all groups both in communication and in sharing decisions in the University.

Number six, we approve the concept of wider representation on the Board of Trustees, and specifically we request that some proposal be prepared by the tripartite council for both students and faculty representation on the Board. What I am offering is the willingness to have that proposal be presented by the delegates to the next meeting of the Board of Trustees in May for their consideration. They are the ones who will decide who will be a member of the Board of Trustees. I will guarantee a place on the agenda of our next meeting for a concrete proposal. That constitutes formally the offers of the administration.

Dennis Donovan: Do you think that its place on the agenda will be to consider the idea or to act on it.

President McInnes: All I can do is present it, I cannot tell you what they are going to do about it. But they will have a chance to act on it. It will be presented. What they do is their prerogative.

Dennis Donovan: I was just told that when you place something on the agenda the by-laws of the trustees say that it will not be considered . . .

President McInnes: Oh, it will definitely be considered.

Terry Horan: Is this on the stipulation that the strike is ended?
President McInnes: Yes, this is our basic starting position here.
Dennis Gallagher: I would like to attempt to clarify and add a few points. The first point on the neutral board . . .
President McInnes: Look, can we have a presentation of a counter offer so we know where we are starting?
Dennis Gallagher: That's what I was going to try and do, put our offer next to yours. The neutral board in our minds . . . it would be necessary to have on paper an agreement to abide by the decisions of this neutral board with respect to the President of the University. Two, that you will endorse or argue for the addition of five faculty members and five students to the Board of Trustees. Three, that you will endorse the form of tripartite that was agreed upon by the constitutional body. Four, that the constitutional convention be reconvened as scheduled this coming week-end. Five, that the Academic Vice-President of the University be directed to issue academic amnesty for all students during the course of the past week.

I would also like to go further on the ***Stag***, that perhaps the ***Fairfield Record***, the catalogue, and other publications be brought into that issue.

Those are our final proposals.

Mr. Fishman: There is general agreement on the overall propositions. There are some differences in interpretation of what they mean, and perhaps a few clarifications are necessary. Let me start with the things that look as if there is complete agreement. One is the appointment to the Administrative Council. I think that the area of the addition of members to the Board of Trustees . . . I don't think there is a wide divergence in that area . . . In the area of the nature of the charges (against the President) I think that the position of the administration is to establish a neutral board within the community, within the Fairfield community, selected by the University Council, to hear the validity of the charges. The decision of this board, whether to pursue them or not to pursue them, is a question that will come out.
John Harrington: . . . The condition was that the strike will end, this is what Father said, the strike will end once the proposals are accepted or we can get a working agreement and the strike will end,

o.k. I really don't see what the strike has got to do with these proposals. The legality of it all in terms of the Student Government, and I'm sure you're all aware of it and I don't want to belabor the point, is that whatever is decided goes back to the student body. It is endorsed via a referendum. We're going to try in the legislature to ask for a referendum, o.k., and I don't think that ending the strike should be part of the proposals.

Dennis Donovan: I only want to make one point. There is one fairly substantial distinction concerning tripartitism. Now we agree that the tripartite movement on the Administrative Board does show a demonstrative act that the administration is in favor of a tripartite concept. But what the students have before them at this time is not his (President McInnes') resignation, but a tripartite form of governance. Now we start from the premise that the constitutional convention is representative of the community and that what is the product of the constitutional convention should be functional in terms of the committee. I think Denny Gallagher's statement is somewhat divergent from Father McInnes' in that he (Gallagher) says it would be part of the package, so to speak, that there would be acceptance of the product of the constitutional convention by the administrative sector. That is to say, that there will be a ratification at the time of the work of the constitutional convention, and Father McInnes' phraseology did not really address it that way.

Father Devine: There are two points here. It's dependent on what the students expect the President to do. If his commitment means a blank check, I think they're asking him to do something unexamined. If it means that he is making a serious commitment to work for what the rest of the community is working for, then I am very much in favor of that, but if by some indication we find out that this is not a one-way proposition, then I as a member of the faculty feel that the tripartite spirit has been jeopardized by the students. And there better be some pretty good indication to restore faith on both parts. . . . Now I'm not asking them to sign a blank check either. I'm asking for a balanced viewpoint in commitment on both sides.

Mr. Davis: I would like to address myself simply to two things. First of all I think that Mr. Gallagher's remarks about the difference between the President's commitment and the administration's are very well taken. That we don't want anybody to do something that they have no power to do. It's not right for you (Father McInnes) to speak for everybody, for one whole sector, without consultation. This, I think, is true in terms of the strike. It was certainly my feeling working throughout these proposals that these would be referred to the student body. They called the strike, and they're the only ones that can end it. So that no one is trying to over-commit someone else or to try to get someone to sign a blank check, or to do something that is in violence to the position that they hold in any segment.

Dennis Donovan: Just one question that hasn't been discussed at all. I'd like to ask the Chair if I can ask Father McInnes a pertinent question that concerns academic amnesty. We haven't gotten any feedback on this one question. I wondered if this was a possibility. Denny mentioned that he would like the President to ask the Vice-President, Academic Dean of Students, to grant academic amnesty to students who took part in the strike.

President McInnes: My first question is what academic amnesty is needed?

Dennis Donovan: The problem is this, I think there is going to be a need for someone to sit in arbitration because there are faculty who did not support

the students' position and have used their position of authority to punish the students for the strike.
President McInnes: What do you mean punished? Because they didn't come to class at all?
Dennis Donovan: By giving tests and hurting them academically in the three days that they were absent.
John Harrington: Just a point of clarification. It was the official Student Government position that they asked the faculty not to impose their personal philosophical or political position on any student by using academic reprisals. They have been violating this by scheduling tests and putting up notices that there is a test tomorrow, and if you don't go to the test, you flunk.
Mr. Davis: One faculty opinion on this. I think the question of the cuts and the tests would have to be settled differently. I think the Dean could very well probably strongly urge people not to penalize people, but I personally would be against being coerced by the Dean to do anything. I think what John said about not letting teachers impose their individual philosophies could be turned around to say after all the teachers should not be forced to allow the students to impose their philosophy. So I think this is a question in which the administration could certainly give a great deal of guidance, but I would be very much opposed to coercion. Moral suasion, so forth, fine.

The outcome of the meetings followed the general lines of the preceding discussion: establishment of a neutral board to hear the charges against the President, the recommendation for the expansion of the Board of Trustees to include members of all sectors, representation for the students on the Administrative Board, and reconvention of the constitutional convention as a general assent to the concept of tripartitism. The question of amnesty was not completely settled. Once the events of Kent State and Cambodia occurred, amnesty was to become a paramount difficulty. The failure to come to a quick, easy solution to academic amnesty was one reason provoking the seizure of Canisius Hall.

At the last meeting of the University Council dealing with the strike, Chairman King Dykeman responded to a query about the meaning of the settlement. His response reflected the basis for tripartitism, its most formidible foe, and the tension of the days in negotiation.

Dr. Dykeman: If tripartite is ever going to mean anything in this University, it's got to be treated with a certain amount of reverence. Now if you come here and tell me that after four days of discussions in this committee that you have not gotten your two original demands, which were one: to have the President's head on a pike-pole, and two: to have binding tripartite, and after four days of *in-good-faith* negotiations with members of this University Council, that you do not have what you originally came for, then you did not come in good faith to negotiate with this committee, nor to find some other answers than the ones you wanted to hear in the first place.

If that is true, you have used this Council, prostituted the tripartite body in this University, to make a platform upon which to make a pitch. If that's true, then I think that tripartitism is dead at this University, and it has no chance of rising until the student body is willing to give as well as to take. If you came here unable to give and only to take, then tripartitism cannot work. It's got to be the mutual interaction of the three bodies, all parties being willing to give and take.

Second question: Is the neutral fact finding commission binding? If truth is binding, the commission is binding. The fact finding commission is to find out the truth about allegations about problems. If truth is binding, it is binding. Third, there is no binding tripartite body on this campus. If there is one, it will be made through the Board of Trustees. One of the motions in this has been a request for the President of the University to go forward to the Board of Trustees, who now hold legal powers of the University, and to spread those powers out. But there is no binding tripartite body on this campus nor shall there be until the University trustees have moved it. That has been the purpose and the hope of most of us at this council, that we could move to this.

The students ended the strike as they began it—with legislature meetings and mass rallies. There was no talk of a "sell-out" in reference to the agreement. There was much confusion about the future of tripartitism. The voting was finished and the students tried to get back to classes. The last words spoken demonstrated the weariness of a political campaign and the restrained optimism of a Pyrrhic victory. One freshman said, "This place is going so many ways at once that it isn't going anywhere." One senior said, "It's the best thing that ever happened here." Many people saw the strike end and didn't say anything.

"One of the big problems of today's society is its susceptibility to stereotyping groups of people." Wayne Gibbons, in reflecting on his four years here, attempted to relate the unknown side of the athlete: "Looking back on my years at Fairfield, the one tangible result has been a learning experience in which my self-introspection and greater interpersonal relationships have developed. I wanted to remove, as much as I could, the stigma and the image surrounding a basketball player." This past year, through his part in developing black identity, imploring his classmates to establish a scholarship fund for the underprivileged, or speaking in times of crises, Wayne has helped to distort that image.

A major force behind this desire has been Wayne's commitment in confronting problems head-on. "I don't believe that a man can walk in the middle of the road. There are too many questions to be answered. The mark of a man is that he commits himself one way or the other. . . . As freshmen, right then, we began to accept things without question. Now, this year, things look more optimistic. People are finally beginning to concern themselves with issues that reach beyond the Fairfield microcosm. This has contributed to my learning experience."

Wayne also cites interaction among people as an essential part of his education. "I've come to the startling realization that as a black person, in order to deal in the upper levels of decision-making, I have to deal with all people on an equal basis in order to make my experience meaningful and successful. It would be illusionary to do otherwise."

& NELSON
& NELSON

Poem for a Pensive Lady

Tony Salerno

I have seen a vast river
running to sea, ecstatic,
because of some compulsion,
unforseen, unforgiving and strong.
Fast and mad, swallowing possessed rivers,
oceans know no laws but their own.
And each and every rivulet,
fed of sweat and make-believe,
becomes in you my ocean;
and having touched the ocean,
I must drown.

I have been drunk dreaming,
time and time again for make-believe;
waiting not for someone to arrive
but to arrive at someone,
to be with someone always
because I imagined flesh in place of ectoplasm;
because I imagined once
that poetry and a woman's eyes outshine ghosts;
and I wanted both.
Because for every drop of water
given to me in thirst,

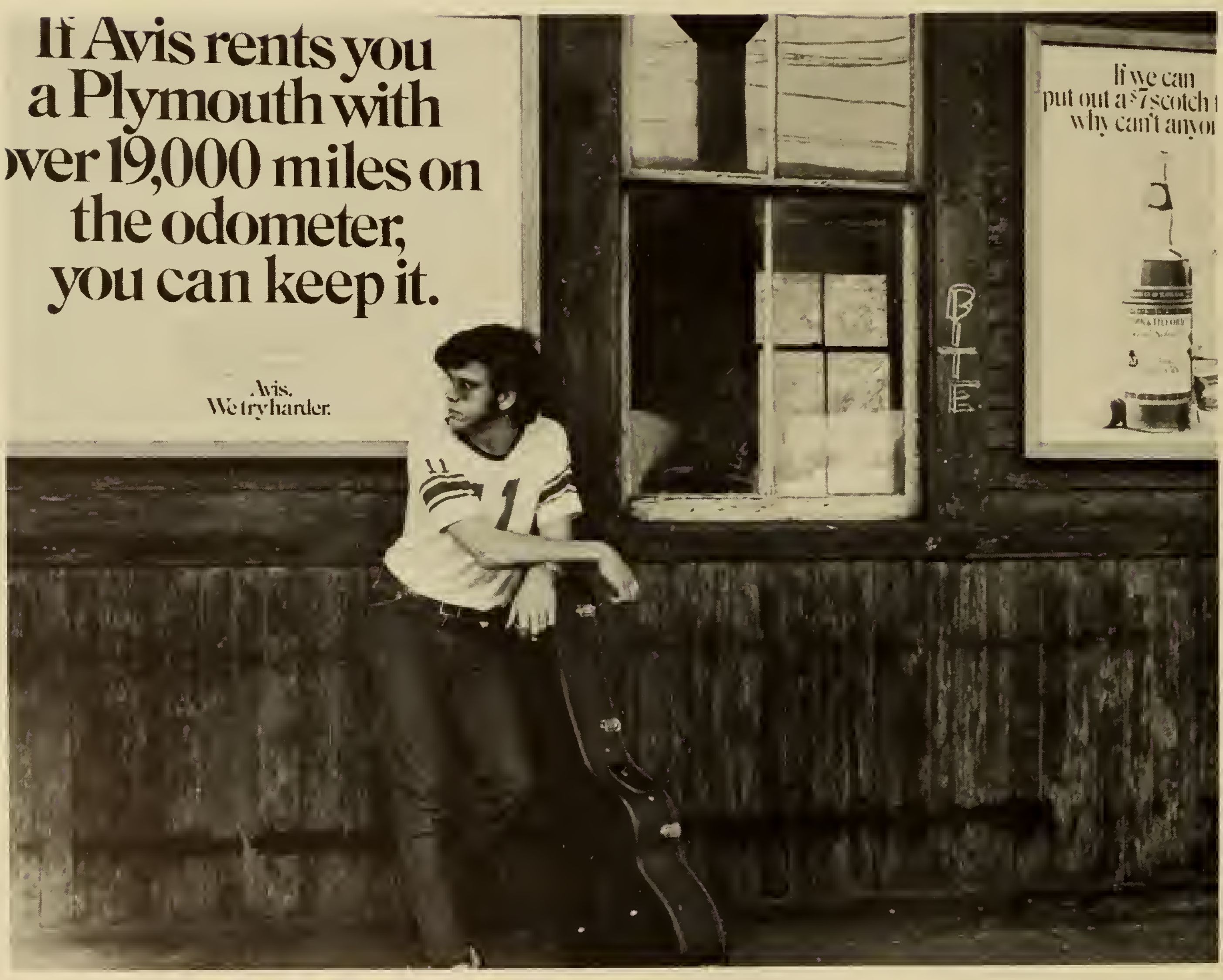
I was left in tears;
because for every love,
I traded away the years.

I have made love
to mental molds cast in metal;
have kneaded people into plastic para-figures
of My dreams, in My way,
and they have done unto me as I did unto them
in Their way.
I have made love
always tarnished
with semi-oncefriends
on 40-dollar-a-month floors
while streams of oriental incense smoke,
like rivers of silent Brahmins moving toward Benares,
swirled up along the newspaper insulated walls.
I have made love
to Sassoon hairdos in Pucci dresses
and touched past them,
past their clothing,
past their murmured hip words,
attempting mental copulation
but creating brain damage.

I have made love?
No . . . I've made something else.
Because
maybe at the time I was hungry
and at the time so were they;
all of us with broken watches, cheating time.
Because
as angels we looked better emaciated:
skin infected, fucked and bruised,
like Picasso's blue period.

And I grew tired when love became a household word
in a household too high to know the difference.

But for us, each night,
laying together for hours,
thigh over thigh,
there were searching whispers
set to stereo and beeswax candles:
—What are you thinking of?
—Living; lonliness.
—Haven't I given you anything?
—Who can live on visions.
—I am Abraham.
I must have no less than Sarah.
You must accept this.
—I am Sarah . . .
You are not Abraham.
You must accept this.
—But I am yours: pen, paper and penis.
—Gypsies don't marry Jews.
—Sure they do. Can you see the bans?
Serious Young Artist
Daughter of Mr. & Mrs. Pish Posh,
To Marry Serious Young Hitchhiker,
Son of A Bitch.
—But I am not yours yet.
—Now I feel lonely; I'll find someone else.
But I'm tired of finding others;
I have one love like my fathsr.
—I'm not really Sarah;
let's play some more.
So I have stolen you, imaginary,
from guarded ivory castles on the Seine;
have watched you
making breakfast, feeling ugly,
fat and pregnant like a potato,
and I've come in, and embraced you,
and said: love, you're fat . . .
& sexy as hell,
and you were happy.
And I have slept some nights
in blankets of soft quilt,
imagining they were you,
and I have seen you, quiet and brooding,
almost too honest with your feelings,
and I have wondered why I'm lonely,
and turned toward you for an answer,
and cursed empty rooms of people
because your face was never there.


If Avis rents you
a Plymouth with
ver 19,000 miles on
the odometer,
you can keep it.
Avis.
We try harder.
If we can
put out a $7 scotch
why can't anyo
BITE

I have sat in railyard stations,
early morning, Tennessee,
seeking Dylan and Memphis jazz,
awaiting caravans
of minstrels fresh from Nashville,
playing dixie and raunchy blues;
minstrels black, with horns and guitars,
with smells of bourbon and cocaine eyes,
and I have found them and gotten high.
And sat with you, dissimilar,
apologetic,
taking back each word quietly,
grinning anger and being sad,
because I began to reason
somedays & tomorrows & goodbyes.
And you reasoned better than I.
I answered with words that said
I love you,
and I have seen infinite words
fall to one emotion,
and one emotion approach infinity
in a touch,
and a touch become
the goal of a madman.

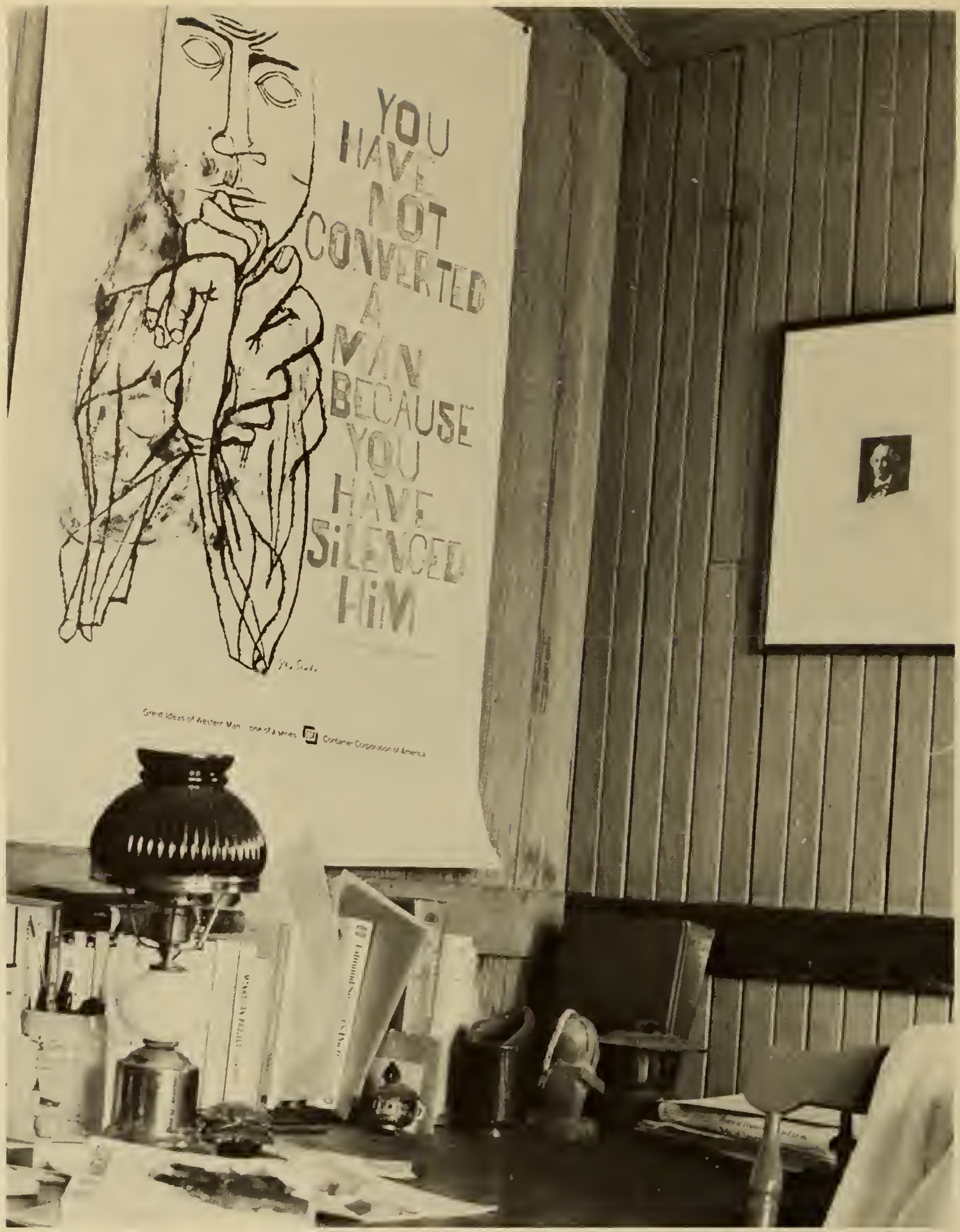
I have been within cold cubicles
of taught steel entrenched in granite,
jailed an hungering for my freedom
while the gray starched cotton clothing
warmed my body and dried my sea.
But you clothed me in acrylics,
painted me like some mosaic,
took my mind, dismembered,
and filled the gaps with parts of you.

We sat once,
in a room that was never empty,
and watched through a stained-glass window
the asylum silhouettes walking the streets
looking for a friendly bar,
while we felt each other's hair.

Lately I have watched the stained-glass window
change from dawn to end of day,
your mind recurring in each pattern,
morning yellow to evening purple,
and each hour became a color,
and each color became your face,
and I was quiet, burned by purple,
mocked by yellow, soothed by gray.

Gray—we have sat in cafes
early Sunday, drinking wine.
Gray—sipped Turkish coffee
while the music played and played.
And you have sat in endless self
engaged in painting fresh new patterns
for your hungry, collected, artist's mind.
And I have become an endless incongruent pencil design,
on morning napkin to luncheon menu,
scrawled in tolerant, discarded dreams
of you and me.
Gray in our afternoon.

But I remember pink.
Pink in a sundown garden
where I touched you a thousand times
before I ever kissed your face.
It was wrong we were lovers before we were friends.


YOU HAVE NOT CONVERTED A MAN BECAUSE YOU HAVE SILENCED HIM
Great Ideas of Western Man one of a series Container Corporation of America

We always measured closeness in touches.
Now I am at arms length and endless truckstops from you.
When I was Kentucky, feeling my leaves turn brown,
inhaling bluegrass and whiskey,
you were New York, bracing yourself for winter
with an asthmatic gasp,
stocking up on Contac and Ortho-novum.
And I became Arkansas, Missouri, California,
and Mexico,
and never forgot New York.

Sometimes, I thought, I might find you
at a truck stop—Keatsian—
and we'd melt into real people again
and I'd lift your dress
and you'd undo my shirt forever.

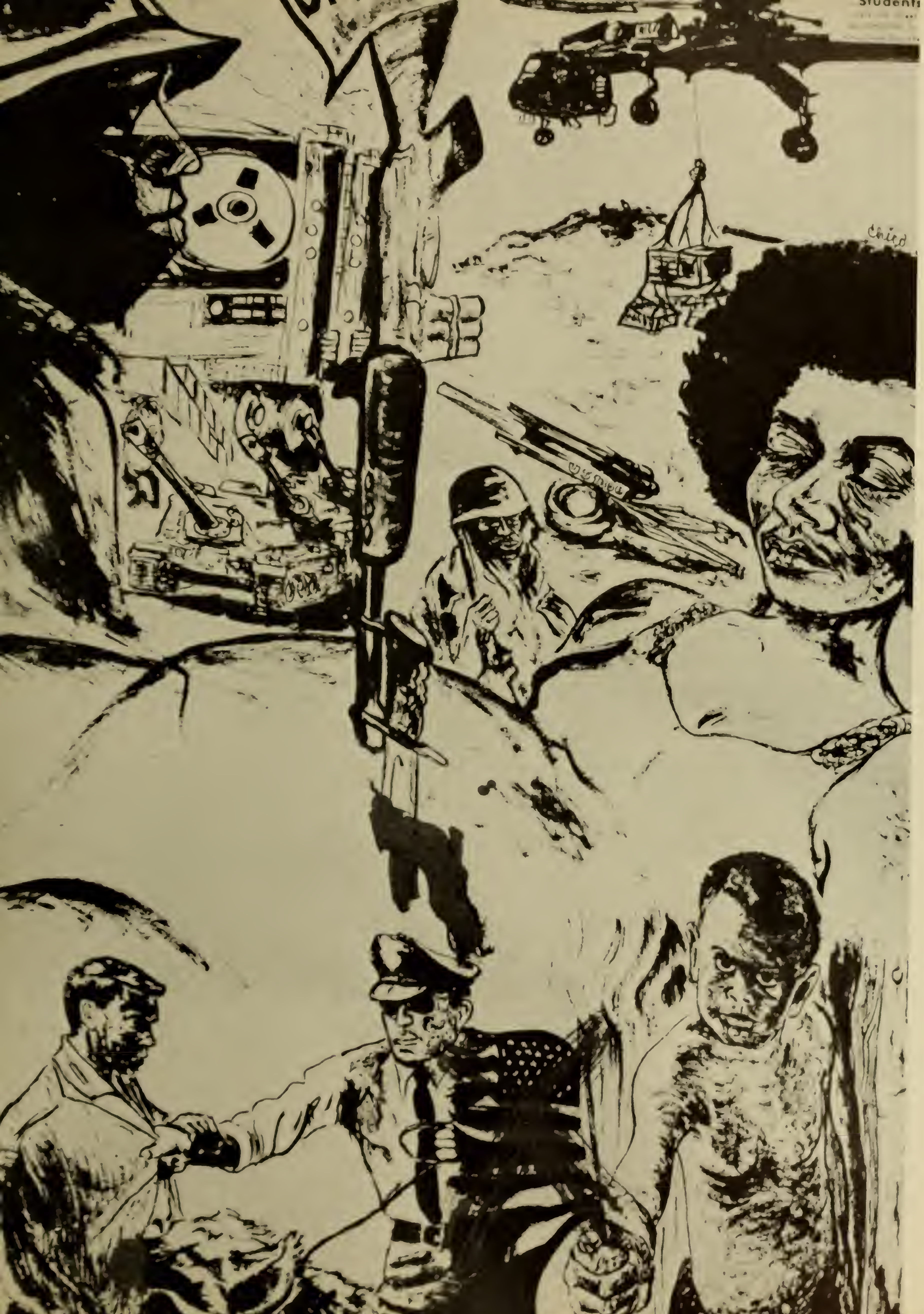
My visions don't encompass oceans anymore;
my river with no direction,
free flowing,
lonely as a man without a culture,
moving energy afraid to be harassed,
waiting to be neutralized.
Our days, I rethink, were never hasty.
I was always late and wondering philosophy,
and kissing your face between breasts,
undressing you every chance we had.
And today I thought:
we are all smoke along a ceiling,
crawling to nowhere
like wicker patterns that die in chair frames.

This evening there was an old friend's apartment
filled with loud sounds
and dirty with people's things,
a trash collage of posters
and album jackets strewn empty among paperbacks.
The wine was warm, the room too hot,
the air dull with thick mixed breaths,
and the women were all strangers,
and my friends had gotten older,
and I was bitter and alone.

Tonight I walked upstream against the sidewalk,
braving the rapids of people,
until I reached the Times Square whirlpool,
and watched the street empty out like a rusty sieve,
the people leaking into the subways,
lives draining into so many sinks,
until the last drunk,
never sober till he emptied all his brains,
wandered off into the night.

And I knew you must be somewhere,
screaming at the darkness
that mocked my incandescent face,
because you knew my 100 watts of poetry
were not enough to light our lives.
Visions of you blinked off windows
and dissolved into dark streets.
My eyes chased the last traffic shadows
escaping up the walls to a black heaven,
and I crumbled like aspirin in water.

RESTAURANT
BAR


Students
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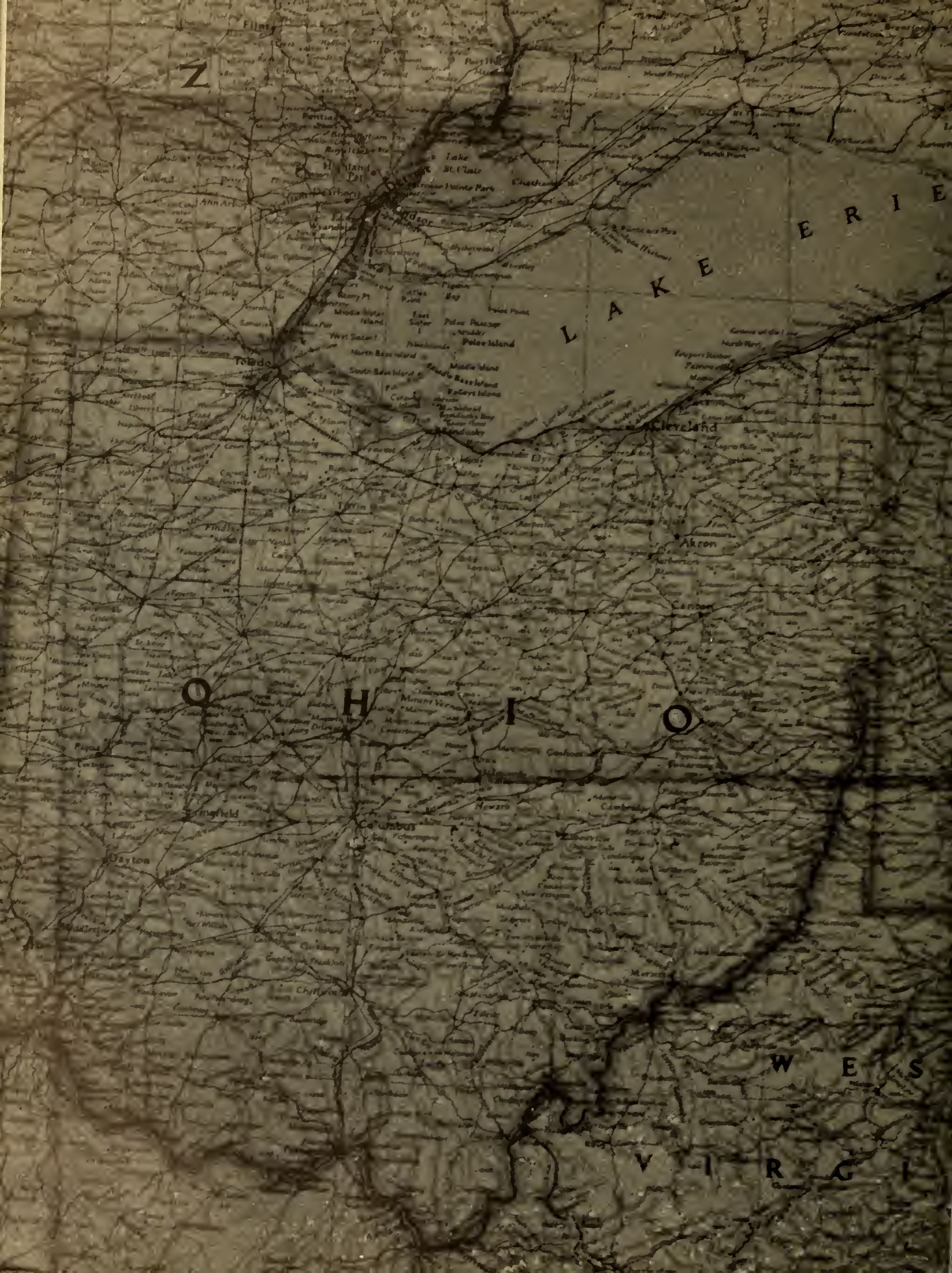
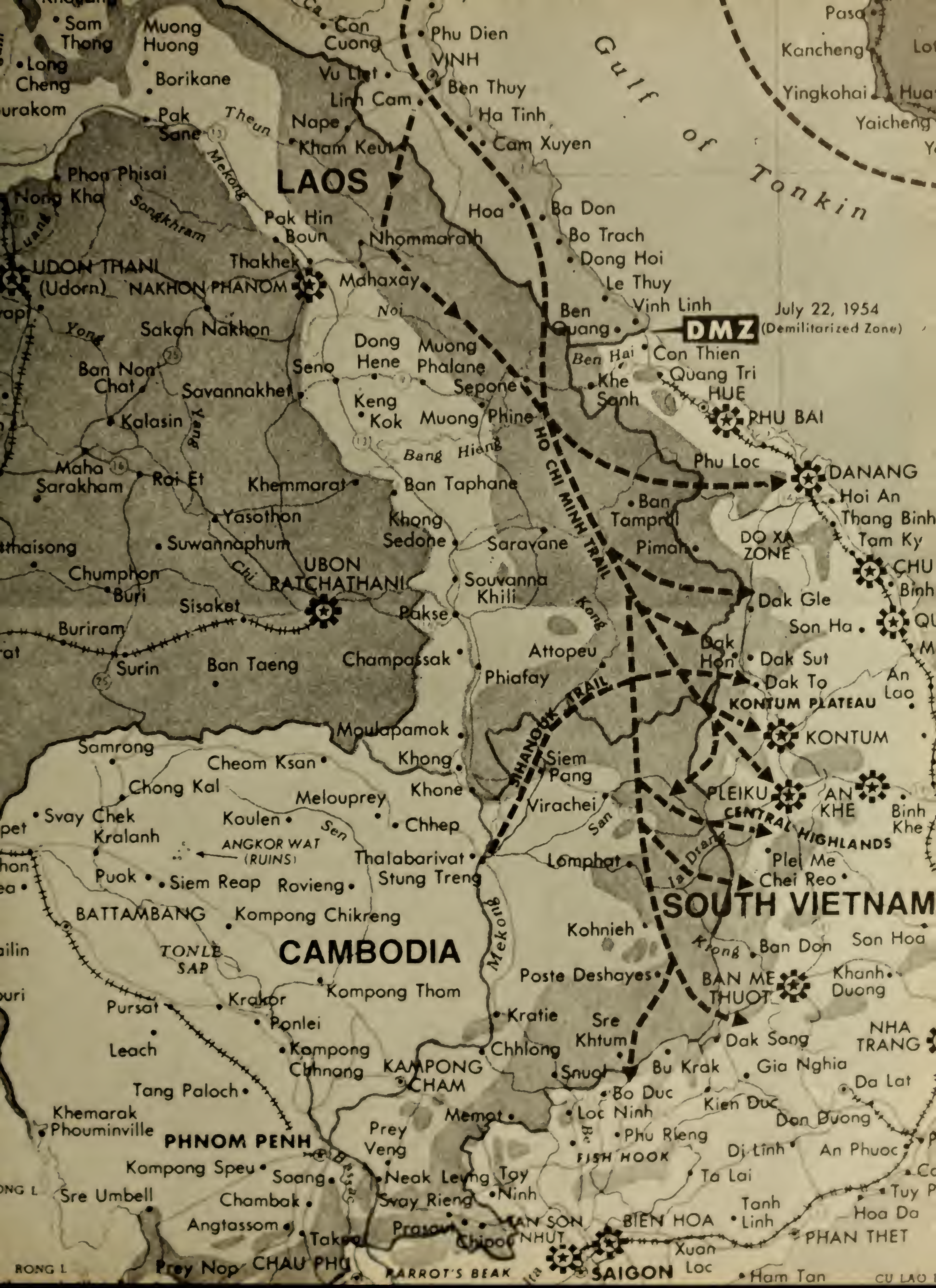


Z
Flint
Lake
St. Clair
Ann Arbor
Windsor
Chatham
LAKE ERIE
Pelee Passage
Pelee Island
North Bass Island
South Bass Island
Middle Island
Toledo
Sandusky
Cleveland
Elyria
Tiffin
Findlay
Akron
Canton
Marion
Mount Vernon
OHIO
Newark
Cambridge
Columbus
Springfield
Dayton
Chillicothe
WES
VIRGI


Sam Thong
Muong Huong
Long Cheng
Borikane
Pak Sane
Theun
Mekong
Phon Phisai
Nong Kha
Sangkhram
Con Cuong
Phu Dien
VINH
Vu Liet
Ben Thuy
Linh Cam
Ha Tinh
Nape
Kham Keut
Cam Xuyen
LAOS
Gulf of Tonkin
Pasa
Kancheng
Yingkohai
Yaicheng
Hoa
Ba Don
Bo Trach
Dong Hoi
Le Thuy
Vinh Linh
Pak Hin Boun
Nhommarath
Thakhek
UDON THANI (Udorn)
NAKHON PHANOM
Mahaxay
Noi
Yong
Sakon Nakhon
Ben Quang
July 22, 1954
DMZ
(Demilitarized Zone)
Ben Hai
Con Thien
Quang Tri
Khe Sanh
HUE
PHU BAI
Dong Hene
Muong Phalane
Seno
Sepone
Ban Non Chat
Savannakhet
Keng Kok
Muong Phine
Kalasin
Yang
Bang Hiang
HO CHI MINH TRAIL
Phu Loc
DANANG
Hoi An
Thang Binh
Tam Ky
CHU
Maha Sarakham
Roi Et
Khemmarat
Ban Taphane
Ban Tamprol
Pimah
DO XA ZONE
Yasothon
Khong Sedone
Saravane
Suwannaphum
Chumphon Buri
Chi
UBON RATCHATHANI
Souvanna Khili
Dak Gle
Binh
Sisaket
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Surin
Ban Taeng
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Attopeu
Dak Hon
Dak Sut
Phiafay
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An Lao
KONTUM PLATEAU
SIHANOUK TRAIL
KONTUM
Moulapamok
Samrong
Cheom Ksan
Khong
Siem Pang
Chong Kal
Melouprey
Khone
PLEIKU
AN KHE
Binh Khe
Virachei
Svay Chek
Koulen
Sen
Chhep
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CENTRAL HIGHLANDS
Kralanh
ANGKOR WAT (RUINS)
Ia Drang
Plei Me
Thalabarivat
Lomphat
Puok
Siem Reap
Rovieng
Stung Treng
Chei Reo
SOUTH VIETNAM
BATTAMBANG
Kompong Chikreng
Kohnieh
Mekong
Krong
Ban Don
Son Hoa
TONLE SAP
CAMBODIA
Poste Deshayes
BAN ME THUOT
Khanh Duong
Kompong Thom
Pursat
Krakor
Ponlei
Kratie
Sre Khtum
NHA TRANG
Leach
Kompong Chhnang
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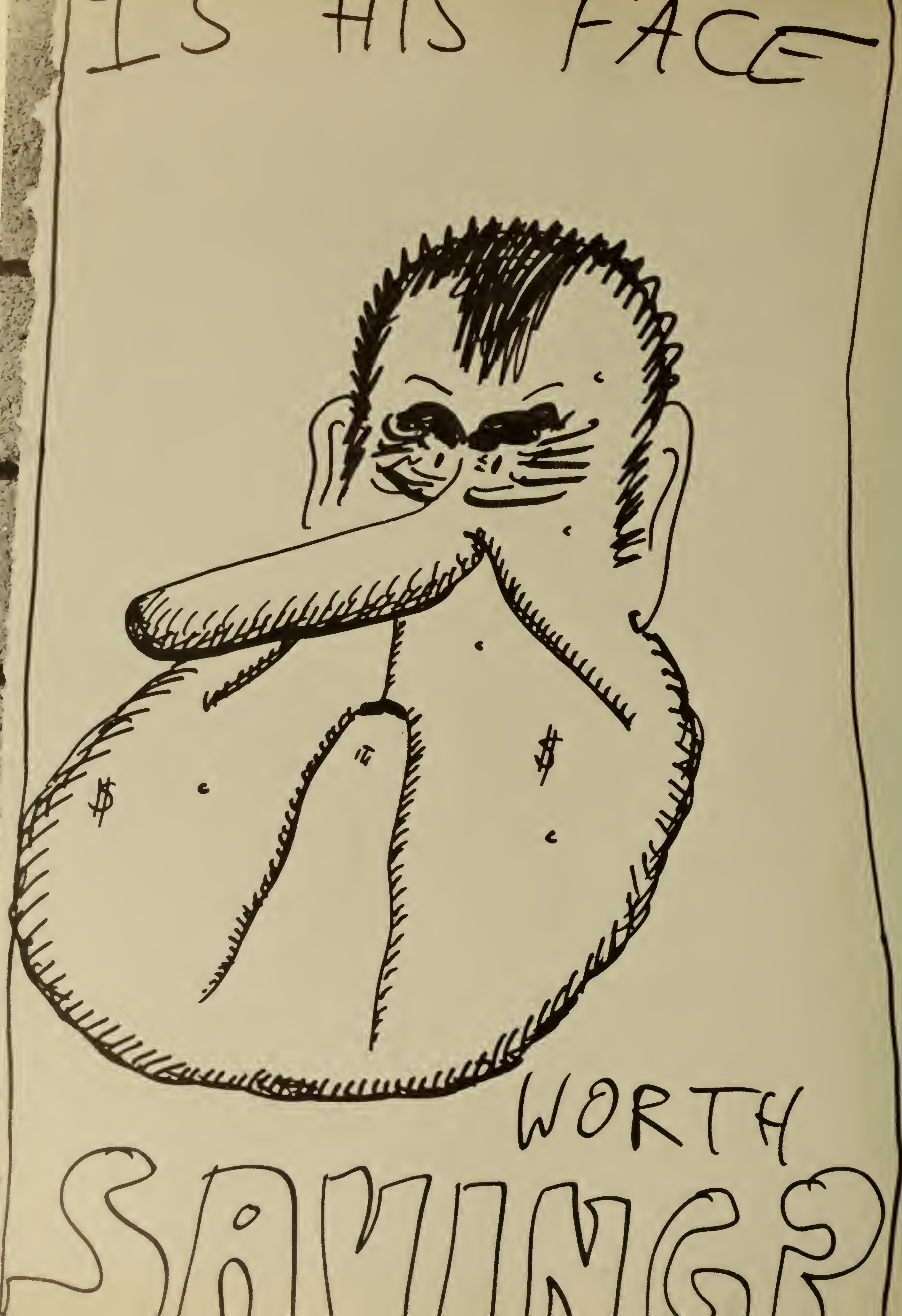
Dak Song
KAMPONG CHAM
Snuol
Bu Krak
Gia Nghia
Da Lat
Tang Paloch
Bo Duc
Kien Duc
Khemarak Phouminville
Memot
Loc Ninh
Don Duong
Prey Veng
Phu Rieng
PHNOM PENH
FISH HOOK
Di Linh
An Phuoc
Kompong Speu
Soang
Bassac
Neak Leung
Tay Ninh
To Lai
Sre Umbell
Chambak
Svay Rieng
Tanh Linh
Tuy
Angtassom
Prasaut
TAN SON NHUT
BIEN HOA
Hoa Da
Takeo
Chipou
PHAN THET
Prey Nop
CHAU PHU
PARROT'S BEAK
SAIGON
Xuan Loc
Ham Tan
CU LAO


IS HIS FACE
WORTH
SAVING?

7

"This war, itsa no good," said an old lady. At the age of seventy-four, she had seen many wars. Most of the students in the colleges of America know only the war in Indochina. One war. Many of them think its no good too.

On April 30 President Nixon announced the American invasion of Cambodia. Students thought back to the moratoriums of the fall, the march for the dead winding candlelit through the streets of Wahsington D.C., fastings and vigils for peace. They thought back to the death of Robert Kennedy, to the McCarthy campaigns, and to the Chicago convention. They knew that throughout all of it the government was not listening.

On May 4 the Ohio National Guard moved onto the Kent State University campus and murdered student protestors. Murdered students whose situation resembled that of hundreds of thousands of situations which students have or might face from coast-to-coast. The war had come home.

Suddenly the white student knew what the blacks were talking about. Allison, Jeff, Bill, and Sandy, killed on the grounds of their own campus, were brothers and sisters. The map of Cambodia is the map of Ohio, of Harlem, of Viet Nam, of Jackson, Mississippi; the blueprint of the Pentagon.

The issues at hand, Kent State and Cambodia, were not so easily united for a large portion of the populace. When Nixon pointed to the map of Cambodia, he pointed to the end of the war according to his other viewpoint. The invasion of Cambodia was the proper military strategy to bring an end to the fighting. Kent State was another thing to be opposed or tolerated according to individual interpretation of the facts.

At Fairfield University the national crisis reflected an internal struggle. The unilateral action taken by the President was resented and feared just as unilateral policy-making at the University was despised. Students, faculty, and administrators who believed in tripartitism could not accept the blatent disregard on the part of the national government for a viewpoint held by a huge segment of the citizenry. ***Power to the People*** was a phrase with meaning.

On May 5 the University Council proclaimed a nine-day period of mourning with flags at half-staff, telegrams of dissent to be sent to President Nixon and Governor Rhodes, and on May 7 voted to cancel classes and send a delegation representing the Fairfield University community to the scheduled march on Washington, D.C.

There was a memorial march into town on May 8. It was quiet and orderly, but the talks given at Heritage Square by Rev. James Bresnahan, Rabbi Levine, and Arthur Anderson reflected the intense concern over the recent events which was building up in the minds of the protestors. The march was led by a student holding an enormous American flag. It had become necessary to explain to the Silent Majority in vivid symbolism and precise words that those who held anti-war positions were not attempting to subvert America, but save it from tyranny and injustice.

The gesture came too late, as flags and signs appeared on the skyscrapers of New York City, and in the windows of Wall Street, endorsing President Nixon, America's role in Southeast Asia, and disclaiming the goals of the longhairs.

The local march was little more than a prelude to the march for peace in Washington on May 9. The nation's capitol was turned into a people's park. As 100,000 people congregated on the elipse behind the White House to hear the vocabulary of the anti-war movement, thousands of others drifted through the streets and lawns of the city, or frolicked in reflecting pools. Crowds spontaneously chanted slogans for peace, found shady spots to eat fruit, or fainted in the heat attempting to say no to the brutality in the country, the war in Cambodia, and the executive branch of the U.S. government.

Most of those present were used to the scene. It had occurred before. They were also used to the fact that it would have no impression on the military front. In the talks at the elipse, speakers stressed the importance of continued political activity, working locally and statewide for peace candidates.

Three busloads of members of the University returned in the early hours of the morning physically fatigued but emotionally energized. Perhaps there was a chance, within the system, to be heard. In Connecticut Joe Duffy was running for senator. His campaign would be worth working for. The strike for tripartitism and Fr. McInnes resignation was on the verge of settlement. The effort would be made to talk to all the people about the power that could be theirs.

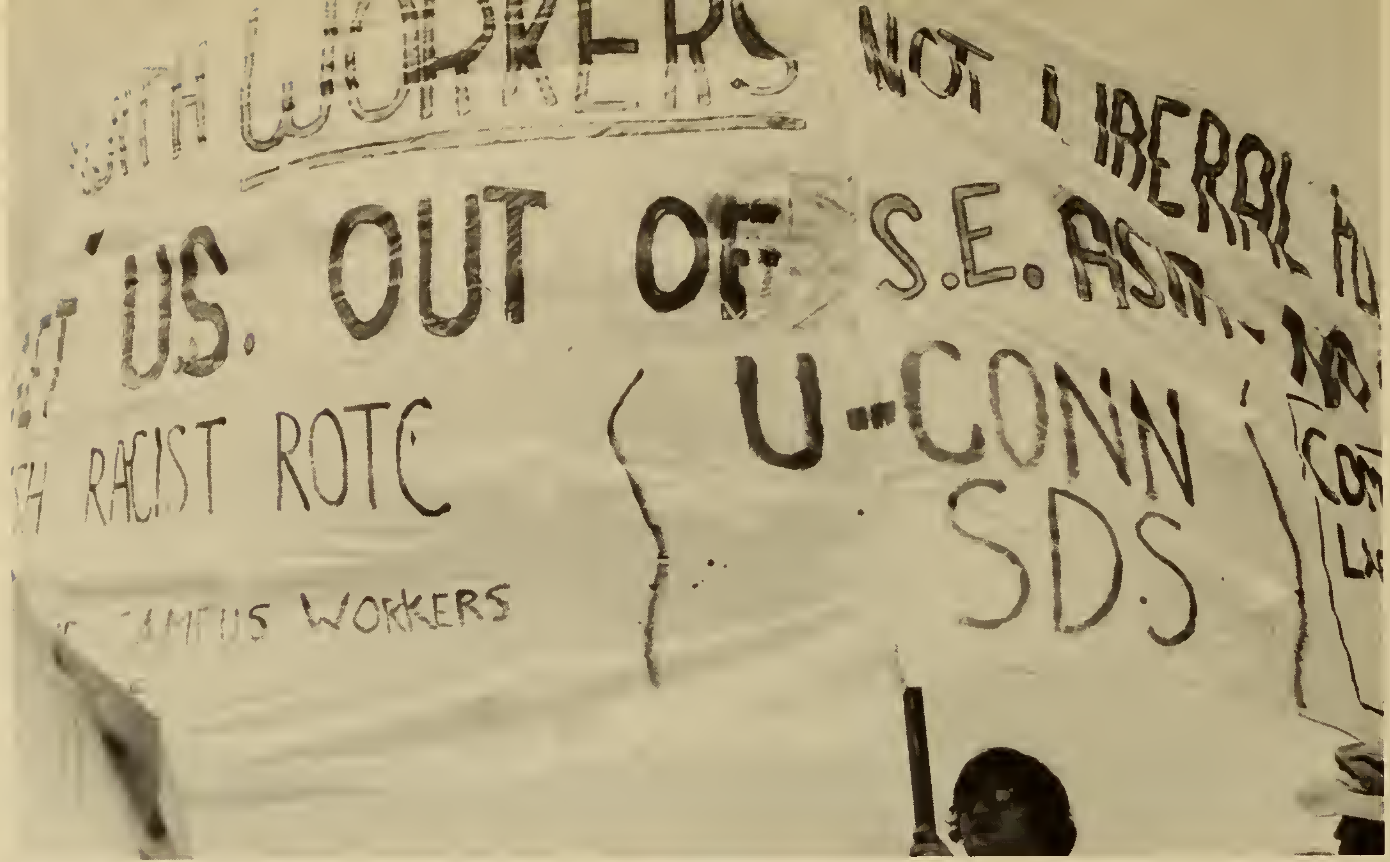
None of this was to occur. The situation at the University was undergoing rapid developments, the outcome of which was merely to allow the semester to close with a semblence of order. As a few days passed, the charged political atmospere waned. Some activists reassessed tne happenings of the past week. Kevin Kelly, writing in the final issue of ***The Stag***, said, "The news that college barber shops are once more crowded with would-be campaigners seeking to squelch voters' hostility towards long hair brings to my mind a strong sense of ***deja-vu.*** Do we really intend to embark on another quixotic Clean-for-Gene adventure in the wilds of suburbia? . . .Handing out leaflets and asking people to sign petitions are futile, ineffective gestures. . . .One of the key elements in a democracy is the ' redress of grievances. ' The Southeast Asian War is a grievance that hasn't been redressed for ten years and probably never will be."

Strong statements from the left, strong statements from the right; remaining as a focal point were those people dying or dead already.

in
rica
k a Marine
RECRUITING STATION

FAIRFIELD CENTER JEWE

"As the texbook for Government II points out, one of the key elements in a democracy is the redress of grievances."


WORKERS NOT LIBERAL
US. OUT OF S.E. ASIA
RACIST ROTC
U-CONN SDS
CAMPUS WORKERS

The University Council had come to a consensus decision which settled the student strike of late April. Remaining to be solved was the problem of academic amnesty. The students feared reprisals by individual professors who would impose their political and philosophical views on those who had participated in the strike. Also, incensed by the Kent State affair and the invasion of Cambodia, many students wanted to use the remaining two weeks of class days to work locally for Joe Duffy and circulate petitions to boycott Coke, which had a large war lobby in Washington.

The University Council made several recommendations for academic amnesty. They included pass-fail for seniors, incompletes for underclassmen with exams in September, or the completion of work and finals as usual for anyone who wished to finish in June.

Any decision of this type had to have the approval of the Academic Council. Discussion about how to proceed for the duration of the semester had been going on offically for at least a week. When the Academic Council failed to come to a clear decision at their meeting on May 12, the Student Strike Committee called a meeting. Feeling that the nation was in a crisis and something had to be done about it now, before the University closed for the summer session, it was their intention to come to some conclusion immediately. The meeting was held in the Oak Room. It was open to all members of the community.

Positions taken at the meeting were diverse. Some people spoke for shutting down the University. Others wanted to continue classes. During the discussion a group of students announced that they were taking over Canisius Hall. Their reason, they said, was to alleviate pressure to attend classes so that students could be freed to work in the outside community. Shortly thereafter the meeting broke up, and towards midnight the building was seized.

The Seizure of Canisius

Support our
Brothers:
Theyre doing it for
YOU

BOYCOTT COKE

The occupation of Canisius Hall, instigated by the failure of the Academic Council to respond to recommendations concerning amnesty, directly attacked the spirit of tripartitism. It was the Council's intention to refer the tacky problem to a General Faculty meeting. But students had come to the end of their rope waiting for decisive action.

Three quick and penetrating blows were then struck against the elusive *spirit* that had been the subject of attention for so long. The faculty voted to keep their meeting closed. Throughout the ordeal of the strike, all meetings were open to any member of the University. This was in agreement with the recommendation of the University Council. It was of singular importance to all sectors that there would be members from each group observing policy-making bodies.

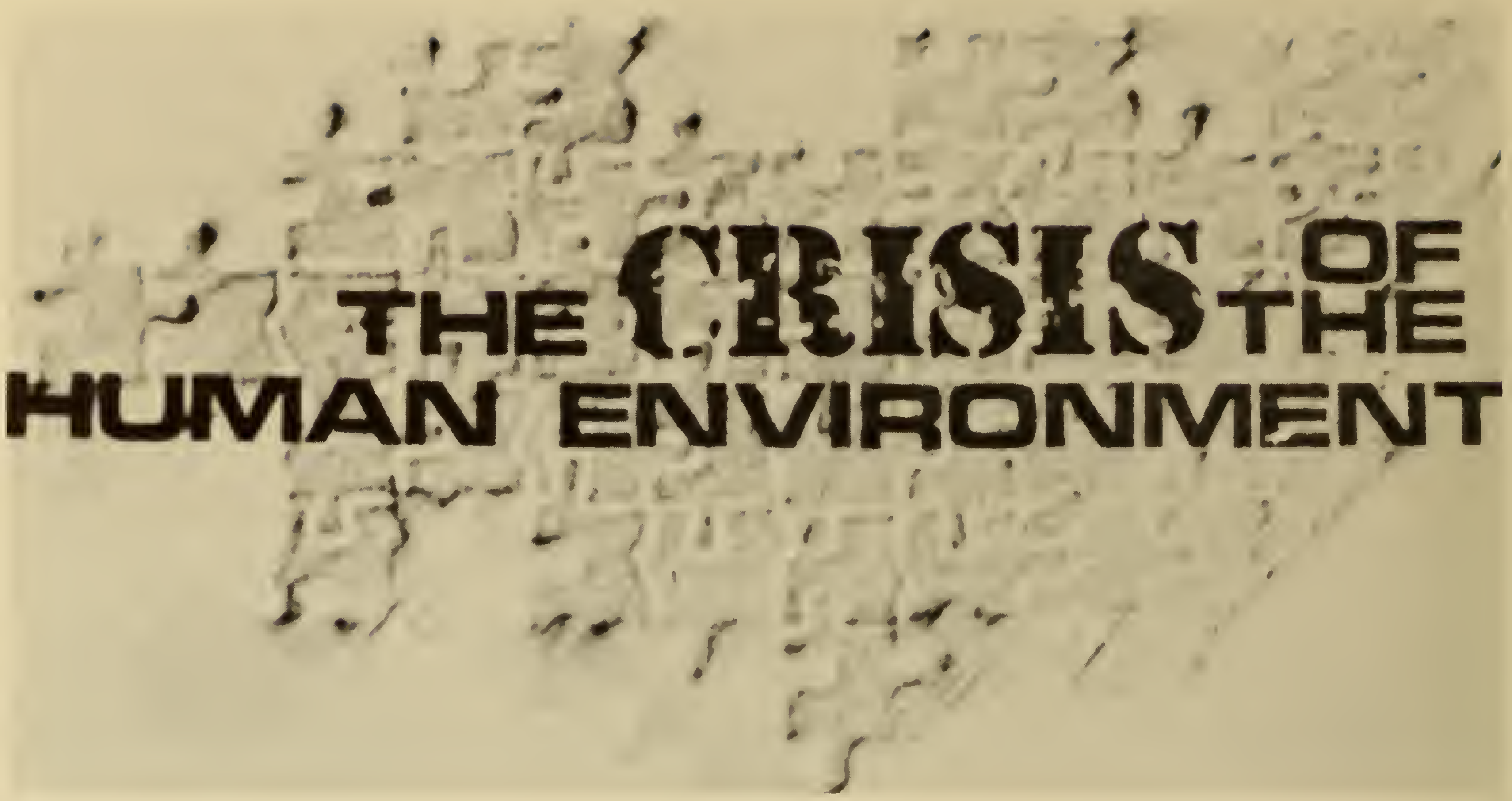
Secondly the administration confronted the problem of the sit-in. The University Council and the general faculty were led to believe that if a show-cause order were written to those occupying Canisius, it would take at least three days to serve the order. With this in mind, a show-cause order was agreed to as a last-ditch method to remove the students. Many faculty members and members of the University Council had reason to believe that the issue would be settled well before the show-cause order would be needed.

However the sheriff arrived the next day, Thursday, May 14, and read the order to the occupants of the building. Professors Belloni, Dykeman, Fishman, and Hadjimicheal were in the building at the time protesting the decision to serve the notice contrary to previous agreement.

Lastly, the long-awaited trustees meeting took place on Friday, May 15. The trustees, far from the scene and context of the situation at the University, barred amnesty for the occupants of Canisius, ejected a liaison committee which was sent by the University community to observe the proceedings, sent Provost John Barone and Dean William Schimpf from the room, and refused to discuss the plan to increase their numbers by electing members from the faculty, student body, and alumni—a plan which was the foundation of the tripartite settlement during the strike. The repercussions of this last action will be grave since the three sectors of the University committed themselves to use all their powers to have the idea considered by the trustees.

Faculty and administrators met with a delegation of students from Canisius. They agreed to a number of academic alternatives to preserve the rest of the semester. These were accepted by Dean Coughlin. The strike, the post-strike strike, the occupation of Canisius, and the conflicts of the year were over.

I have passed with a nod of the head
Or polite meaningless words,
Or have lingered a while and said
Polite meaningless words
And thought before I had done
Of a mocking tale or a gibe
To please a companion
Around the fire at the club,
Being certain that they and I
But lived where motley is worn:
All changed, changed utterly:
A terrible beauty is born.
W. B. Yeats



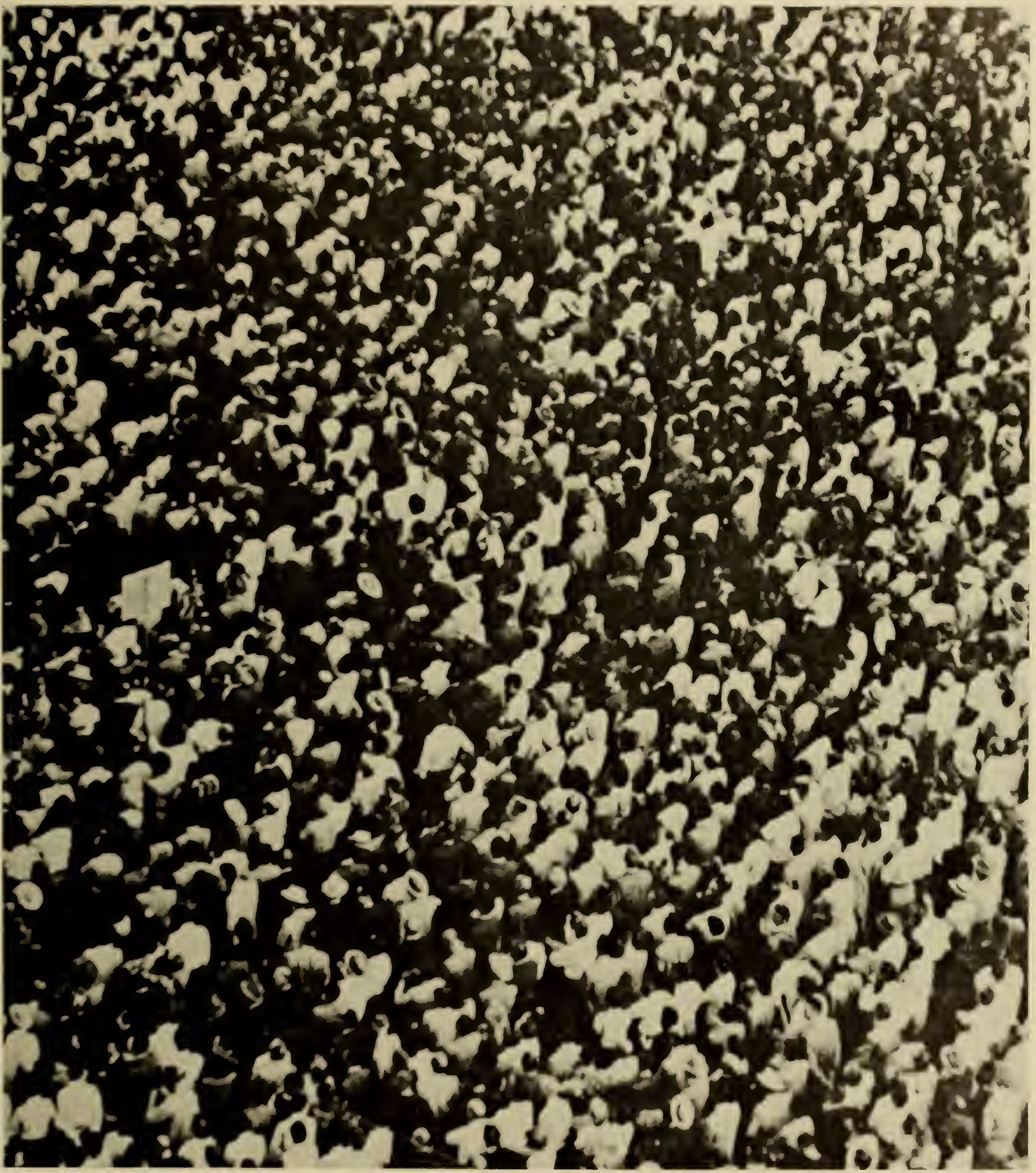
THE CRISIS OF THE HUMAN ENVIRONMENT

Earth Day at Fairfield was somewhat diminished by other major rallies and meetings during the strike. At the environmental teach-in held in the Campus Center Oak Room, members of the biology department gave a vivid description of what was being done to life on land and in the water. There was a clean-up campaign on campus, and information was made available concerning projects being launched against pollution in Connecticut. But, as with the rest of the world, politics stole the show.

The attendance at the Earth Day functions did not represent the concern for pollution at the University. Students and faculty were involved in environmental research throughout the year. Outside the science departments, members of the Urban seminar carried out their own studies of problems in the greater Bridgeport area.

The emphasis on environmental studies was increased by news from Washington. The National Science Foundation, having spent in excess of $450 million on its programs to strengthen scientific research and education, announced that "Institutions are encouraged to request funds for planning grants which will allow them to consider more systematically their moves into areas of education and research related to societal problems." Listed as top priority for support from the NSF was "increased support for the social sciences, including a significant involvement in the new program, Interdisciplinary Research Relevant to Problems of Our Society." Scientists frowned on the goal-directed nature of the new administration which subsequently cut off funds for basic research. However in the area of environmental problems, the ability to tackle a serious pollution or urban problem and come up with an effective solution is of extreme urgency.

As the academic year and the issues over governance ended, the major topics of the draft and pollution were brought forward in the minds of many graduates. Salutatorian Edward Janosko gave his address at Class Day on the subject of the environment. A graduate with a Bachelor of Science degree, *magna cum laude*, Janosko spent four years close to his topic. His talk is reprinted on the following pages in its entirety.



"The most dangerous problem we *actually* face in the future is our environmental crisis."

My friends and classmates, the topic of my address is education and our environmental crisis.

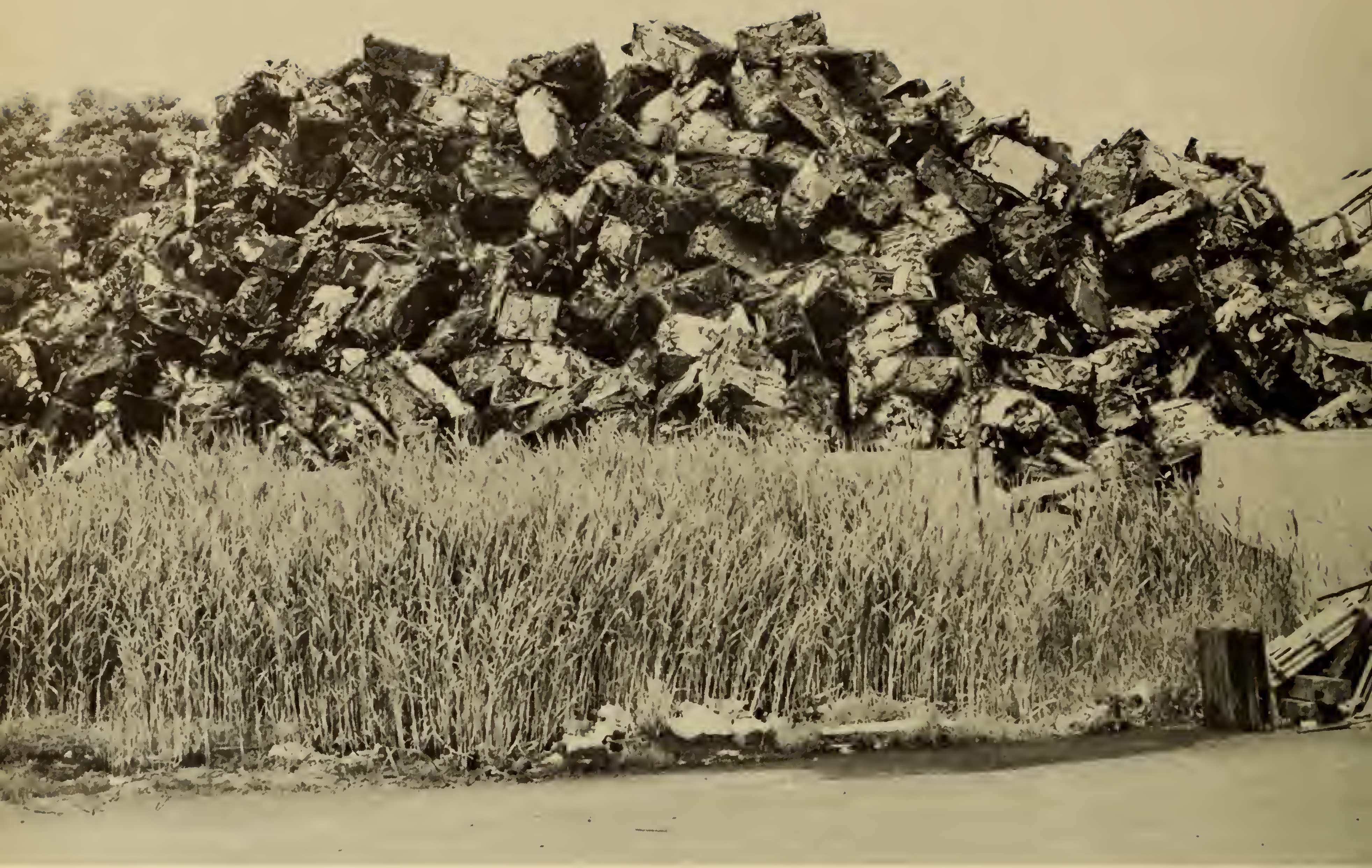
Sir Julian Huxley, in his essay, "Education and Humanism," suggests that it is good to consider education in the perspective of evolution. I think that this perspective is not only good, but wise; for evolution encompasses both the process and the meaning of education.

Education is itself an evolutionary process; in Darwinian terms, it is "descent with modification." Education first appeared in primitive societies as the transfer of tradition from parent to offspring, and it has evolved into the structured educational system of today's complex society.

Education is what makes human evolution possible. It serves as the medium for transmitting and transforming traditions, knowledge, and past experiences from generation to generation. Education thus insures the continuity and further advance of the human species.

Most important, education is the method of understanding the broad evolutionary plan and its various components; not only on the biological level, but also on the sociological, historical, moral, theological, psychological, and cultural levels. And hopefully, this is what we have tried to accomplish during our study in various curricula: to understand our evolution. If we can do this, the past becomes more understandable, the present becomes more tolerable, and the future can be partially foreseen.

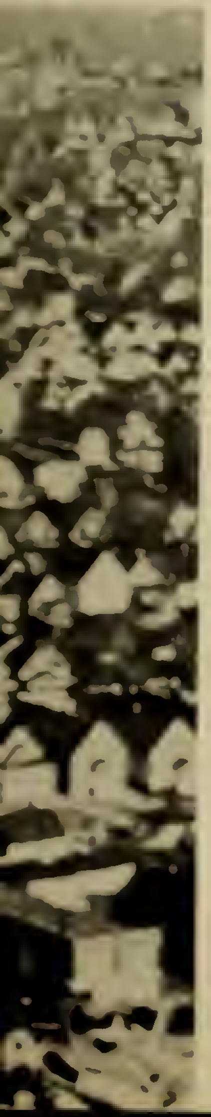
Today and tomorrow, we will receive our degrees, and it is, not only appropriate, but imperative for us to pause and reflect upon our education in this perspective. Let us contemplate the present and the future of human evolution. Man has arrived at a technically complex level of living, and has achieved a reasonable quality of life. But also, he faces many crucial problems; among them are his own possible destruction through war, overpopulation, or even an accidental explosion of a nuclear reactor or a depot of nerve gas. But these are only possibilities. The most dangerous problem we ***actually*** face now, and will continue to face in the future, is our environmental crisis. It is ***the*** most important crisis; for if man does not cease his destruction of nature, man himself, will most definitely cease to exist.

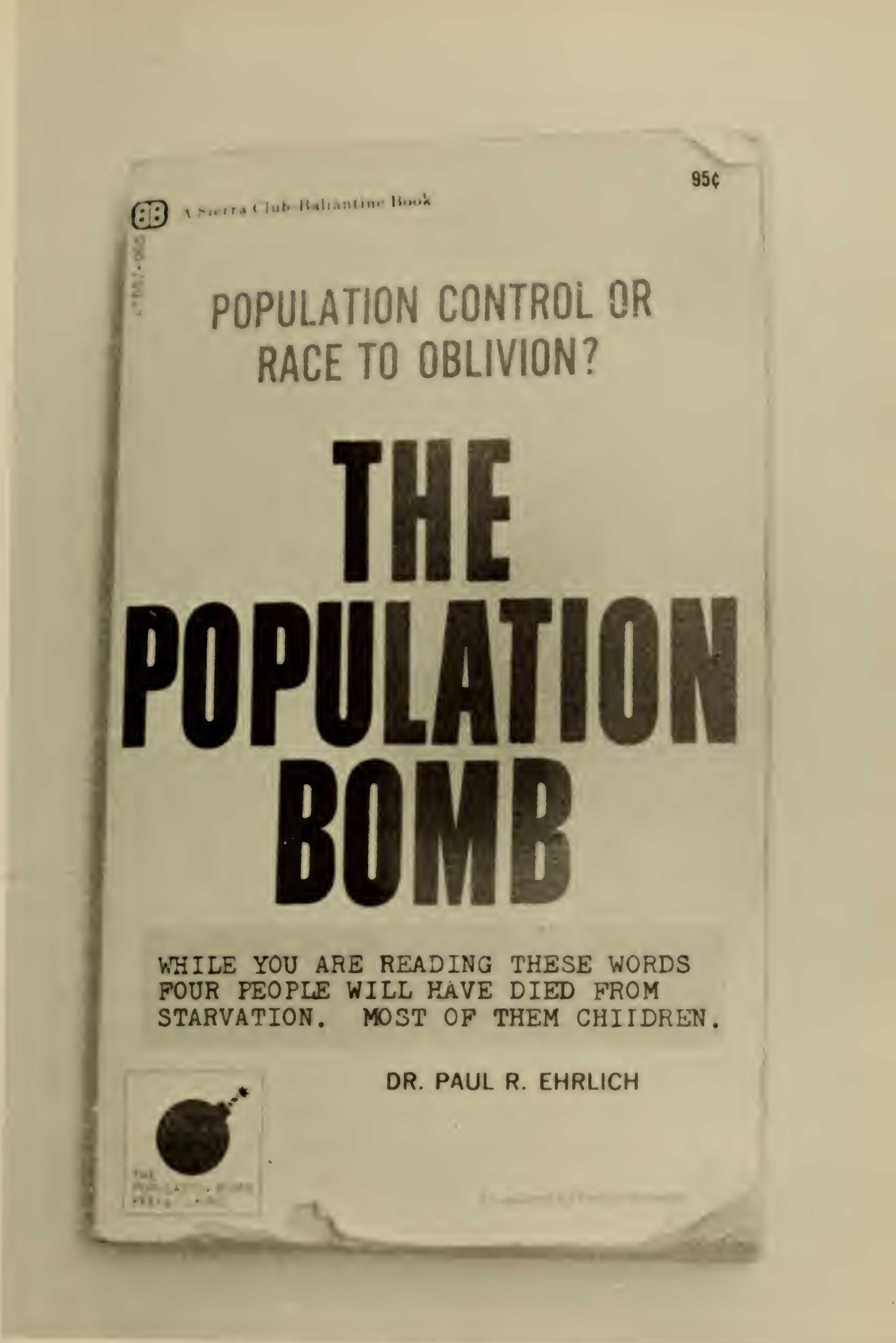


Our land has been settled by civilized man only for the past four centuries, yet what destruction we have laid to it. From the very beginning, man in America has adopted the philosophy that we are a rich country, and that our resources will never fail. Within this framework, man has been at ease in raping, stripping, and overpopulating our land; poisoning our waters; polluting our air; making species extinct; and rejecting the fact that he himself is a part of nature, and that he has a role in the whole ecological plan.

I am sure that all of us have seen or have heard of this waste: the seals, sea birds, and beaches of Santa Barbara covered with oil slick, the lifelessness of Lake Erie, the erosion of our western plains, the blackened skies of New York City, and the filth so near this gymnasium called Long Island Sound. What have we done? Have we progressed? We have abused our freedoms, and now we must change our course, from wasteful destruction, to constructive conservation.

And it is the task of each individual here, to work for, and to accomplish this change. Yet I can almost guess that few of us will do anything. But why? I think there are two major reasons; one is that we are under the delusion that science, who helped to create this pollution problem, will eventually solve it; and the second reason is that most individuals feel that they could not possibly make a difference among the almost 300 million people in the United States. In today's mass society the individual feels that he could not effect a change, even if he wanted to. However, we must reject the concept of science as saviour; for it is not, and cannot be a saviour. Science is not an objective, impeccable deity that can solve all problems. In its ***true*** capacity, science can only aid in the environmental crisis. In her laboratories, extensive research is being conducted to find more efficient means of producing electricity, to find a less polluting automotive engine, to see if buildings can be made from garbage, to find methods of recycling wastes, and to find means to curb population. But these are only aids, for it is the individual who ***will*** decide if he will employ the achievements of science. The individual is most important; for it is he, who with other individuals, constitutes society. Each one of you is invaluable in man's fight for survival.





95¢

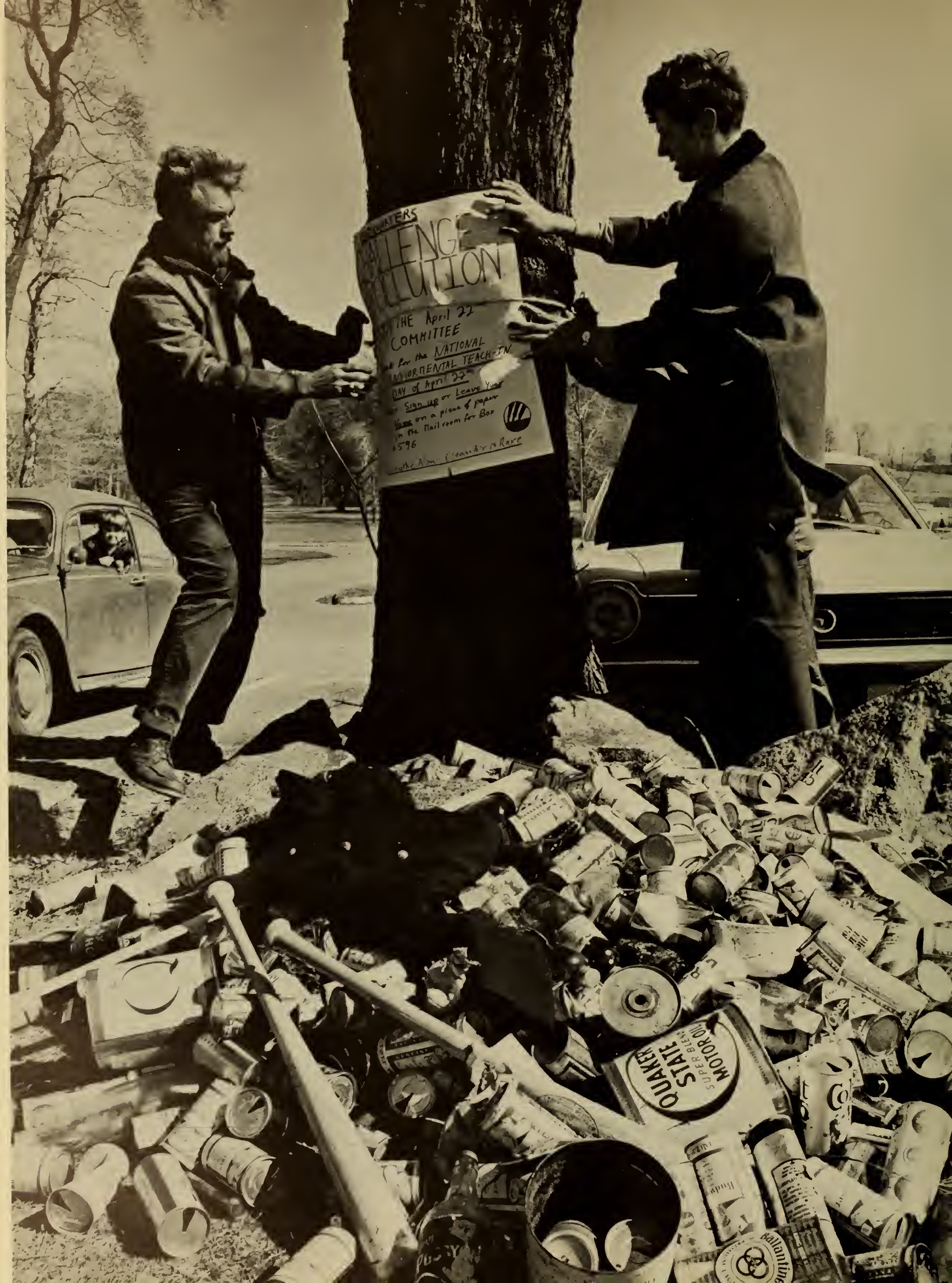
A Sierra Club-Ballantine Book

POPULATION CONTROL OR
RACE TO OBLIVION?

THE
POPULATION
BOMB

WHILE YOU ARE READING THESE WORDS
FOUR PEOPLE WILL HAVE DIED FROM
STARVATION. MOST OF THEM CHILDREN.

DR. PAUL R. EHRLICH


ATERS
LLENGE
LLUTION
THE April 22
COMMITTEE
for the NATIONAL
ORMENTAL TEACH-IN
DAY of April 22
Sign up or Leave Your
Name on a piece of paper
in the Mail room for Box
#596
Clean Air is Rare
QUAKER STATE
SUPER BLEND
MOTOR OIL
Ballantine

Let me cite an example of how important you are. During the drought of 1965, New York City restaurant owners were forbidden by law to serve water with the meal. Just one glass of water for each diner, saved the city an estimated 12 to 15 million gallons of water per day.

We, the graduates of 1970, have an even more critical responsibility to clean our environment. For if we, the college graduates, to whom society looks for leadership and for ideals, will not initiate the change, then I ask you, who will? We men have several tasks at hand. We must further educate ourselves and others in ecological principles. We must refuse to work for companies who do not list our environment as a top priority. We must take political action for the sake of our environment. Finally, and most important, we ***must change*** the American life style; for it is from ***this*** life style that our problem has originated; and ***only*** by ***changing*** our life style, will our problem be solved. Our present attitude is that "anything goes," and that we should deny ourselves nothing. This is the age of disposables, of non-returnables, of excessive buying, and of ***still*** believing that we have infinite resources. ***We do not.*** Thus we cannot support a limitless number of people, nor even a limited number with today's unlimited desires. Like the Apollo 13, we must "power down" to survive.

We have both the opportunity and the responsibility to adopt a new conservationist life style, and to set this life style for the present and the future. We cannot hope for the older generations to initiate this, for it was they who established our present life style; nor should we expect this change from generations to come, for by then

it will be too late. It must come from us.

Our new life style must be a life style of cooperation with nature. What will be some of the characteristics of this new way of life? For example, we will walk instead of drive when possible; we will limit the size of our families; we will hike instead of going trail biking; we will not use disposable items often. We will purchase ***live*** Christmas trees that can be replanted or none at all. We will be willing to pay for our past environmental mistakes, and we will ***sacrifice*** for the future of our environment. In general, we will be more conscious of how precious air, land, water, and life really are.

We, graduates, must accept the moral responsibility of our education and must guide our evolution, for the continuance and further advance of the human race in cooperation with nature. The task is very demanding, but our crisis is earth shattering!

TER

Final Statement of Clarification and Meaning of the June 6 Peace Mass

Let this be made very clear: Those seniors who choose to **participate** in the unofficial "graduation" in the Peace Mass are thereby **intending to renounce** and **are renouncing** participation in the official graduation ceremony on Sunday.

To put this another way: By participating in the Saturday Peace Mass we mean:

1) wearing a cap and gown at the Saturday Mass
2) picking up the diploma at the offertory of the Mass along with those others doing the same;
3) then removing their caps and gowns and "offering" them at this time as an ***offering*** of the outward form of their **education** and its culmination in graduation as a "renunciation" and "dedication" for the sake of peace.

. . . Interpretation: those participating actively on Saturday are intending to give up their participation in the Sunday ceremony! This is the renunciation of something quite precious to many of them because:

1) This is an unusual year, and a non-traditional moment in history; and because of Cambodia, Kent State, and Jackson State, these seniors cannot consent to take part in the traditional and usual graduation process;
2) This is a time for a sacrificial, personal act in favor of peace which they deem farther away than before.

A very important concern of the members of the "graduation committee" is that the Sunday events be left clear of the sorts of expression of protest that might have to occur otherwise at this time under the existing circumstances in the U.S.A. and Southeast Asia. We leave Sunday and its events to those who choose to participate in a traditional graduation at this time for whatever personal or ideological reasons they may have.

The graduation mass for peace, held on June 6, was attended by about seventy seniors. Parents, guests, faculty, and spectators filled most of the seats in the gym. The mass was punctuated by several moving readings and talks by Mr. Harry Fishman and Mr. Arthur Anderson. Mr. Fishman referred to the seniors present as "prophets of the times" in the Biblical sense of seers of the truth and spokesmen for the society. Mr. Anderson challenged the society to face the questioning of youth. He likened the graduates to "new wine in the old wineskin, today's society."

The main address was given by Tom Cornell, a Fairfield graduate and an active opponent of the Selective Service system. Mr. Cornell explained the role of the draft in American society and told of his career to abolish all forms of compulsive induction. He asked the seniors to give up their draft cards which he would forward to Princeton where a massive effort was being made to collect thousands of cards from students throughout the nation. A few seniors rose to deposit their draft cards in a cardboard box. An irate man tried to run off with the box while other adults left the gym. The ceremony ended quietly and peacefully, but not before the importance of the war issue was made explicitly clear to everyone present.

The next day, Sunday, June 7, the University held graduation on the Bellarmine terrace under sunny skies.

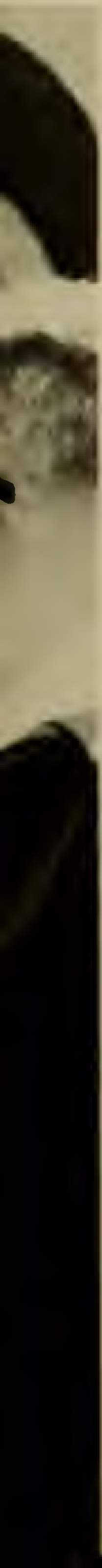
24

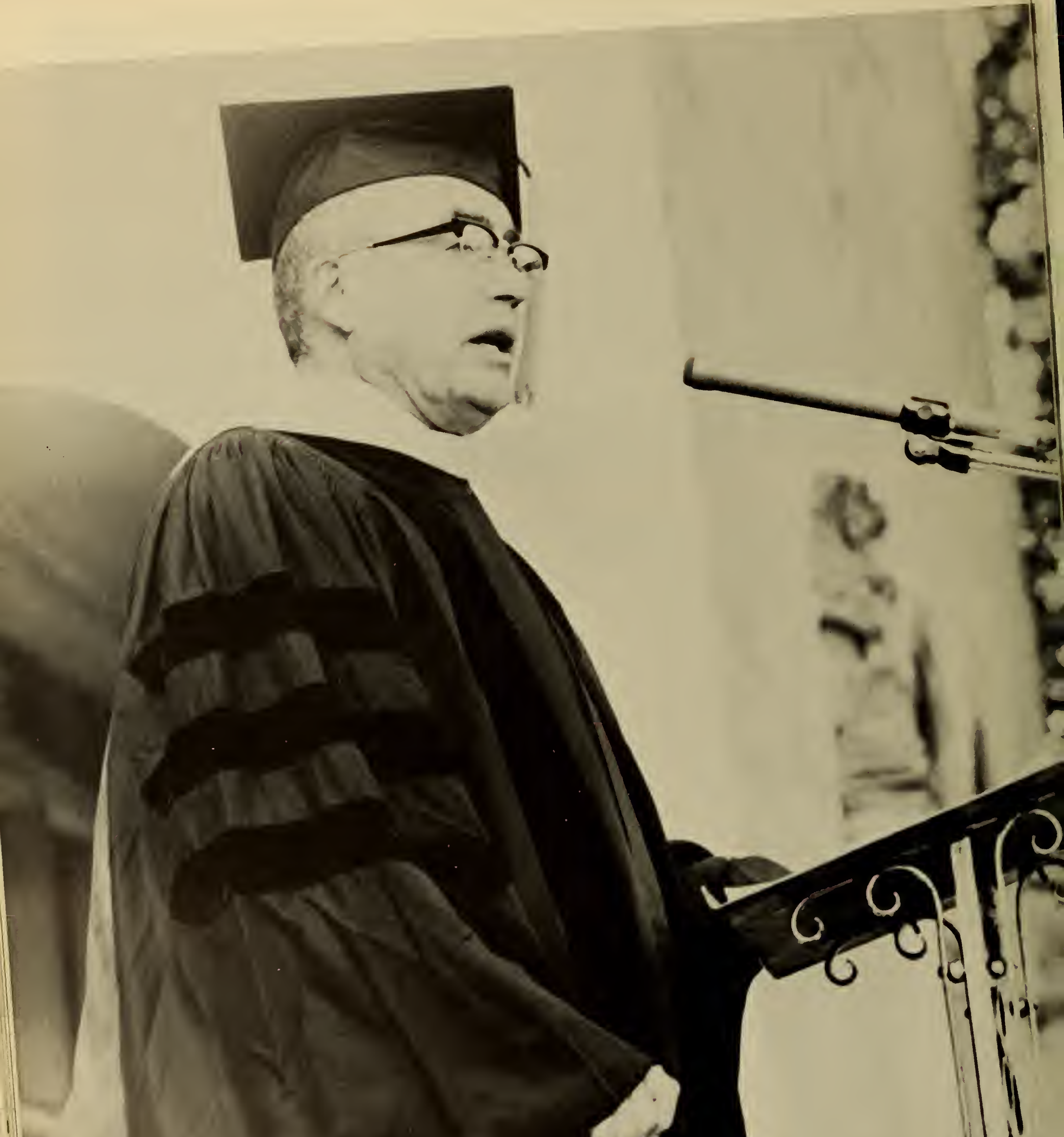
G. Simon Harak, recipient of the Bellarmine Medal, the Lt. William A. Koscher Award in Arts, and graduate Bachelor of Arts (Classics), **summa cum laude,**was first to address the audience after the conferring of degrees. He condemned the actions of any individual or group whose basic assumption was a possession of the whole truth. The Valedictorian discussed the search for truth undertaken by the great societies of history. He concluded that their answers, as exclaimed by the greatest thinkers of each society, always referred to God in one form or another.

Dr. Edmund G. Williamson addressed the graduates on the topic of student services in the university, and the procedure necessary in a university to furnish a quality education and a successful community life.

Receiving honorary degrees with Doctor Williamson were Kenneth Burke, Harold Robert Perry, S.V.D., and Korczak Ziolkowski, sculptor of the huge monument to Chief Crazy Horse.

The ceremony marked the twentieth class to graduate from the University.





From the moment of my birth
  to the instant of my death,
There are patterns I must follow
  just as I must breathe each breath,
Like a rat in a maze
  the path before me lies,
And the pattern never alters
  until the rat dies.

—Paul Simon

Lawrence Acampora

Peter V. Albano

Robert M. Allison

William C. Allison

James G. Andrews

David M. Arn

Peter A. Arroyo

Barry S. Bane

Thomas M. Barritt

William J. Barrie

. . . say we don't get to take off our coats and ties, the point is we have established our right to be heard. We now have a vote on this council which is equal to two other sectors. Even if we lose this particular issue, I think we have established the principle that we set out to establish, that we have a right to decide in the areas that directly affect our lives."

Student Gov't Spokesman
March 1, 1968

Thomas P. Barry

Emanuel S. Bartolotta

Alan P. Bartony

John P. Bashar

Frederick C. Basilico

Leonard A. Battiston

In the councils of government, we must guard against the acquisition of unwarranted influence, whether sought or unsought, by the military-industrial complex. The potential for disastrous rise of misplaced power exists and will persist.

Dwight Eisenhower,
Farewell Address
January 1961

Edgar J. Beaudreault

Edward J. Becher

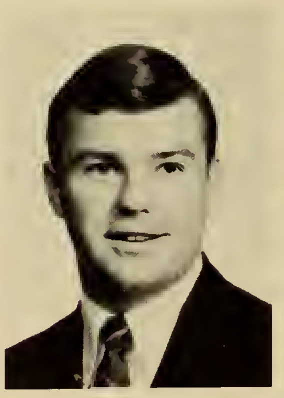
Robert J. Belletzkie

Lyle R. Benvenuti

John F. Bertera

Edward A. Berube

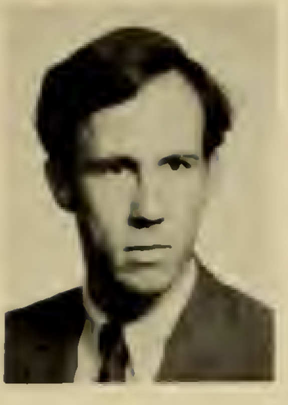
John W. Blair


Thomas J. Bligh

Gary E. Blow

Harry G. Bondi

Edwin K. Boucher


Barry J. Brady

Daniel P. Brannegan

Paul V. Breitenberger

William J. Britt

Joseph R. Bronson

Charles D. Brooks

A man who has been brought up among books, and is able to talk of nothing else, is a very indifferent companion, and what we call a pedant. But, methinks, we should enlarge the title, and give it everyone that does not know how to think out of his profession, and particular way of life.

Addison and Steele
The Spectator Papers

Stephen Bucaria

Thomas M. Burke

Gregory J. Carleton

Frank J. Carollo

Robert M. Carpenter

William M. Carter

Eugene J. Carty

James F. Casey

Emmett T. Casey

Louis J. Catalano

Russell E. Chapman

Richard J. Chiarappa

Thou wouldst go into the world, and art going with empty hands, with some promise of freedom which men in their simplicity and their natural unruliness cannot even understand, which they fear and dread—for nothing has ever been more insupportable for a man and a human society than freedom.

The Grand Inquisitor

John J. Chidsey

Derry J. Chuga

Thomas L. Cingo

Daniel J. Colangelo

Charles A. Conley

Mark T. Connelly

James A. Connell

Neal D. Connors

Kevin F. Cook

Paschal A. Corbo

Charles Coviello

Michael S. Coyle

Joseph M. Coyne

Dennis M. Crane

Timothy R. Cummings

Paul J. Cutler

Edward F. Dacey

Richard T. D'Addio

James C. Daily

William A. D'Alessandro

Michael L. D'Amico

I am not capable of standing so naked and alone. I, too, am a poor weak creature who needs warmth and food and occasionally the comfort of human companionship. Someone who seeks nothing but his own fate no longer has any companions, he stands quite alone and has only cold universal space around him . . . the man who seeks his destiny has neither models nor ideals, has nothing dear and consoling! And actually this is the path one should follow.

Hermann Hesse

Charles J. DeAngelis

Daniel L. DeCore

Ralph J. DeDomenico

Carl F. DeLucia

He saw a glimpse of human struggle and of valor. Of the endless fluid passage of humanity through endless time. And of those who labor and of those who—one word—love.

Carson McCullers

William A. DiGiacomo

David J. DiLeo

George E. Dlugos

Robert S. Dmytriw

Robert P. Dohn

Mark J. Donahue

Kevin J. Dolan

Dennis M. Donovan

Charles Douglas

Stanley W. Drazkiewicz

Gregory C. Driscoll

Gary K. Dubin

Richard W. Dubiel

Gerard A. DuBois

Ronald H. Dukenski

Robert K. Dunn

We all have great sexual power but we must harmonize it with the world around.

Rev. James Cronin, NFPA
Gonzaga Auditorium, May, 1967

Your fond farewells should be said outside the dormitory . . .

Rule No. 5, List of Regulations
Concerning Dogwood '67

Thomas Dybick

Walter S. Dymarczyk

Myles T. Edwards

Douglas L. Egan

Jay D. Fajen

Robert Faley

William C. Fallon

Robert A. Farinon

Scott F. Fay

Robert B. Fearman

David L. Feeney

Carlos A. Figueroa

Cosmo V. Filiberto

Harrison C. Fisher

David O. Fitzell

James E. Fitzpatrick

Richard Fitzgerald

Thomas A. Fix

If the school becomes more intellectual it will be easier for coeducation. If the school becomes more socially inclined, coeducation can do more harm than good.

Father McInnes, May 1967

Michael F. Flament

John T. Florio

William J. Fox

Charles A. Fraraccio

William E. Frese

Robert P. Gaglione

James P. Gallagher

Joseph L. Gallo

Wayne L. Gibbons

Robert T. Gibson

We are not about to send American boys nine or ten thousand miles from home to do what Asian boys ought to be doing for themselves.
Johnson, October, 1964

Thomas E. Ginocchio

Henry J. Gioiella

James E. Giuliano

Thomas C. Gleason

Patrick F. Gleeson

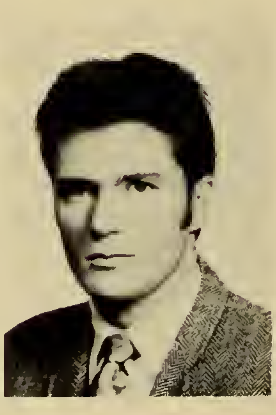
Mark A. Gombar

Arthur F. Good

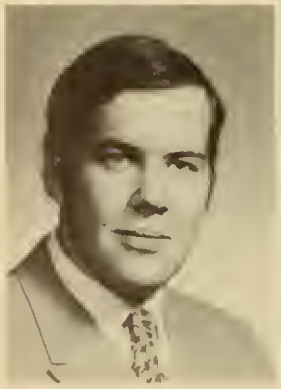
Mark W. Govoni

Craig R. Greiner

John J. Grillo


Joseph F. Groughwell

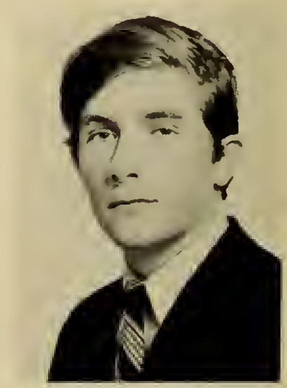
Louis C. Haddad


John A. Hammerbacher

In such a fantastic and dangerous world—we will not find answers in old dogmas, by repeating outworn slogans, or fighting on ancient battlegrounds against fading enemies long after the real struggle has moved on. We ourselves must change to master change. We must rethink all our old ideas and beliefs before they capture and destroy us.
R. F. Kennedy, September, 1966

Brian T. Hanlon

Stephen J. Hanrahan


Peter Hapworth

Simon G. Harak

Michael J. Harder

John E. Harrington

Neil D. Hart

Richard W. Heggie

Richard W. Hennessy

James J. Hessel

Brian Hickey

James P. Higgins

. . . nations could still be diverted from a path which must lead to total mutual destruction, by a specific international agreement barring a nuclear armaments race . . .

It may be very difficult to persuade the world that a nation which was capable of . . . suddenly releasing a new weapon as indiscriminate as the rocket bomb and a thousand times more destructive, is to be trusted in its proclaimed desire to see such weapons abolished by international agreement.

If the United States were to be the first to release this new means of indiscriminate destruction on mankind, she would sacrifice public support throughout the world, precipitate the race for armaments, and prejudice the possibility of reaching an international agreement on the future control of such weapons.

From the *Franck Report*
June 11, 1945

Timothy G. Hill

Stephen Hladun

Paul J. Hogan

Kenneth J. Hojnowski

Michael A. Holbrook

Clifford C. Hook

Oscar E. Horan

Richard W. Houghton

John L. Huff

Joseph T. Hunt

Peter S. Hunt

Philip Iacuzza

Michael J. Iglesias

John T. Irwin

Edward O. Janosko

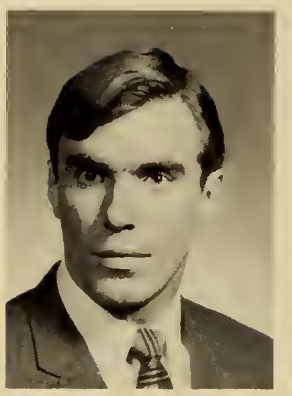
John A. Jascot

John S. Jordan

I invite you to sit down in front of your television set when your station goes on the air and stay there without a book, magazine, newspaper, profit-and-loss sheet or rating book to distract you and keep your eyes glued to that set until the station signs off. I can assure you that you will observe a vast wasteland.

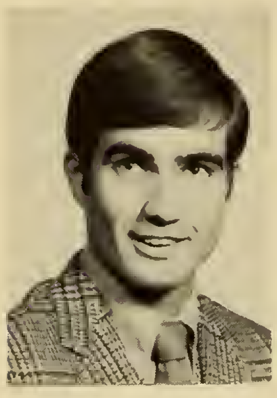
FCC Chairman Newton Minow
May 1961

Joseph P. Kailukaitis


Alan P. Karbousky

Allan E. Kaulbach

James R. Kelleher


Gregory E. Kelly

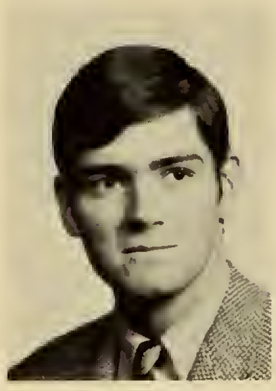
Christopher M. Kenefick

William C. Kessler

Theodore E. Keyloun

John R. Kezel

Thomas M. Kickham


Samuel R. King

Tim E. Kloczko

Robert T. Koosa

Thomas J. Kopnicky

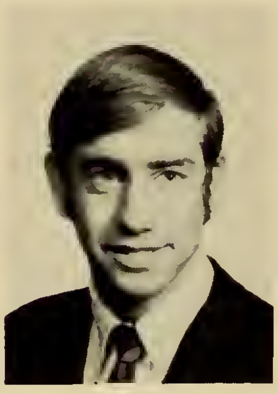
Joseph R. Krajci

Bohdan Kowaluk

Thomas M. Krenn

Ihor A. Krynycky

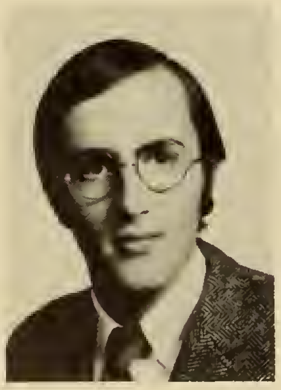
James T. La Croix


Michael E. Lajeunesse

John N. Langlois

Donald J. Lantowski

Charles E. Lapp


Richard L. Larese

Thomas R. Larkin

There are no ghettos in Chicago.
Mayor Daley, July 1963

If you've seen one city slum you've seen them all.
Spiro Agnew, October 1968

John J. Lauter

Vincent J. Lebonitte

John T. Legowski

Joseph A. Lembo

Martin M. Looney

John T. Lis

Richard M. Leuschner

James A. Loring

John B. Lukach

Thomas P. Lynch

It is not that men are ill fed, but that they have no pleasure in the work by which they make their bread, and therefore look to wealth as the only means of pleasure. It is not that men are pained by the scorn of the upper classes, but that they cannot endure their own; for they feel that the kind of labor to which they are condemned is verily a degrading one, and makes them less than men.

John Ruskin

Paul D. Lysaght

Brian R. Macauley

Michael P. Madaio

John J. Madeo

Frank R. Magaletta

Douglas R. Magee

Robert W. Maggi

John Magno

Lawrence P. Maher

Robert F. Maher

Gerald A. Maine

Carl J. Maleri

Matthew M. Malok

Donald F. Malone

There is a view in which all the love of our neighbour, the impulses towards action, help, and beneficence, the desire for removing human error, clearing human confusion, and diminishing human misery, the noble aspiration to leave the world better and happier than we found it,—motives eminently such as are called social,—come in as part of the grounds of culture, and the main and pre-eminent part.

Matthew Arnold

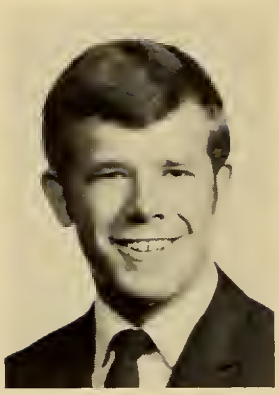
Thomas M. Mannion

Robert J. Marbach

Albert J. Mariani

David A. Marlow

George S. Marr


William H. Martens

Thomas H. Martocci

I draw the line in the dust and toss the gauntlet before the feet of tyranny, and I say segregation now, segreation tomorrow, segregation forever.

If any demonstrator ever lays down in front of my car, it'll be the last car he'll ever lay down in front of.
George C. Wallace, 1968 campaign

John R. Mason

Andrew M. Mattison

Kenneth A. Mayo

Raymond A. McCormack

Timothy C. McDonough

Mark A. McEachern

William J. McGee

Joseph B. McGrath

Charles C. McGuire

Donald B. McInerney

John D. McLaughlin

Michael J. McVerry

John C. Meditz

It may get me crucified. I may even die. But I want it said even if I die in the struggle that "he died to make men free."

I have a dream that one day the nation will rise up and live out the true meaning of its creed, "We hold these truths to be self-evident, that all men are created equal . . . "
Martin Luther King

David P. Melenski

Joseph A. Melita

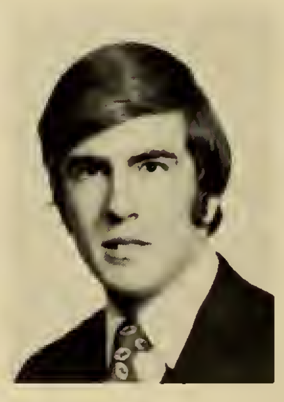
Thomas M. Miller

Jeffrey P. Millington

Frank J. Minio

Frederick W. Mis

Ronald Mitchell


Michael P. Monahan

Patrick T. Moran

William J. Morelli

John L. Moriarty

William J. Moriarty

Vincent R. Morris

Lawrence J. Mucci

William F. Mueller

Thomas E. Mullaney

Thomas C. Mullaney

Brian F. Murphy

Kevin J. Murphy

John Q. Murphy

William J. Murray

Joseph Musumano

David J. Naman

Alexander R. Nestor

John A. Noce

Stanley P. Norman

Peter J. Notch

Thomas F. O'Brien

Kevin R. O'Connell

Richard J. O'Connor

Joseph M. Odoardi

Robert E. O'Hearn

Charles T. Ohlhaver

I fully expect (only) six more months of hard fighting.
General Navarre, January 1954

The Communists now realize they can never conquer free Viet-Nam.
General J. W. O'Daniel, Jan. 1961

Victory . . . is just months away . . . I can safely say the end of the war is in sight.
General P. D. Harkins, October 1963

The United States still hopes to withdraw its troops from South Viet-Nam by the end of 1965.
McNamara, October 1965

We have stopped losing the war.
McNamara, October 1965

We are enlightened by our progress . . . we are generally pleased . . . we are very sure we are on the right track.
Johnson, July 1967

We've certainly turned the corner.
Laird, July 1969

We're on a course that is going to end this war.
Nixon, September 1969

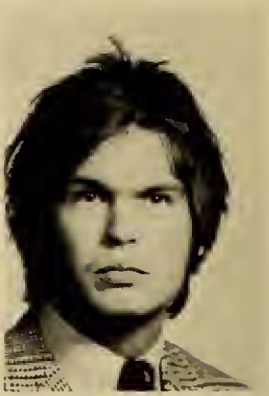
William J. Ottaviani

Peter Ouimet

Matthew J. Parzych

Kenneth F. Pasini

John P. Pattavina


Alan J. Perkins

James F. Pettinelli

John E. Pezzullo

It is the hour to be drunken! Be drunken, if you would not be martyred slaves of Time; be drunken continually! With wine, with poetry, or with virtue, as you will.

Baudelaire

Alan F. Pilch

John J. Pilkington

Ozzie F. Pisarri

Theodore N. Pizzino

Peter A. Pomponio

Richard B. Primps

William J. Provost

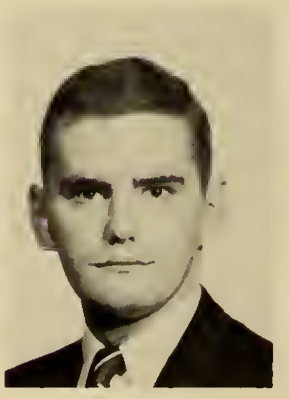
Robert E. Quick

Michael W. Quinlan

Kenneth J. Rajotte

Ladd A. Raleigh

Angelo R. Ramunni


Thomas A. Ravener

William J. Raymond

William D. Reilly

John M. Riley

Kerby J. Riley

Joseph G. Rodriguez

For a second you see—and seeing the secret are the secret. For a second there is meaning! Then the hand lets the veil fall and you are alone, lost in the fog again, and you stumble on toward nowhere, for no good reason!

Eugene O'Neill

Thomas M. Rosendahl

Steven D. Ryan

Jerome M. Sagnella

Alfred D. Salomone

Kenneth J. Sandacata

Frank J. Santulli

Joseph F. Satriano

Robert J. Scaffardi

Charles P. Scalesse

Frank J. Schaller

William J. Schmeising

Thomas H. Schneider

Richard F. Schonbeck

William L. Senter

No American, young or old, must ever be denied the right to dissent. No minority must be muzzled. Opinion and protest are the life breath of democracy—even when it blows heavy.

Lyndon B. Johnson

Timothy J. Shaheen

Gregory J. Shuk

Robert R. Sillery

Joseph J. Sindt

James M. Skonieczny

James D. Small

Edward J. Smith

Robert S. Sobolewski

Benjamin M. Solkofske

Howard M. Somma

Jeffrey Sowers

Philip J. Stahlman

Gregory W. Staley

James C. Stevenson

John W. Strauch

James M. Sullivan

Paul J. Surovich

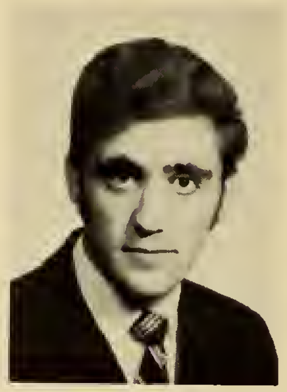
John R. Tinker

William F. Traester

Thomas R. Truscinski

Peter J. Tucci

Lawrence D. Tucker


Joseph E. Umile

Matthew J. Vitello

Francis A. Vitolo

Charles J. Viviano

Ralph E. Waite

James F. Walker

John G. Wallace

William A. Walsh

John F. Ward

William P. Warnken

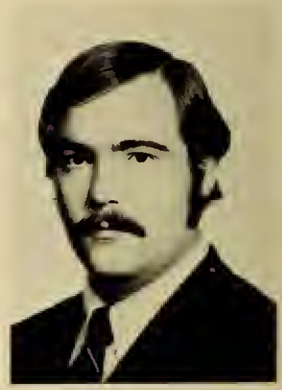
Mark A. Warren

John A. Watts

Matthew D. Whalen

Arthur G. Williamson

Thomas W. Williams


Richard B. Woolley

Michael Yartuli

Fouad M. Younes

Theodore G. Zaleski

The University is exciting; the word that can best describe Fairfield is motion.

Thomas Donahue, Dir. of Univ. Relations
February 1966

Moved that the Administration notify students who have taken over University buildings that they are trespassing; and they have one hour to vacate the buildings; if the buildings are not vacated in one hour the Administration shall take the necessary steps to physically remove the students by use of Fairfield Police or to call Gov. Dempsey and Pres. Nixon for use of militia.

Resolution by Mr. Stephen O'Brien

By dint of railing at idiots, one runs the risk of becoming idiotic oneself.
Flaubert

A

ACAMPORA, LAWRENCE
24 Welsch Rd., North Haven, Conn. 06473
ALBANO, PETER V.
25 Manger Circle, Pelham Manor, N.Y. 10803
ALLISON, ROBERT M.
130 W. Clarkstown Rd., Spring Valley, N.Y. 10977
ALLISON, WILLIAM C.
130 W. Clarkstown Rd., Spring Valley, N.Y. 10977
ARN, DAVID M.
60 Riceman Rd., Berkeley Heights, N.J. 07922
ARROYA, PETER A.
1110 Barnum Ave., Bridgeport, Conn. 06610
AURILIO, JOSEPH A.
752 William St., Bridgeport, Conn. 06608
AZAR, ANTHONY N.
26 Jeanette Road, Danbury, Conn. 06812

B

BALAKIER, ANTHONY J.
34 Dresser Ave., Chicopee, Mass. 01013
BANE, BARRY S.
92 Garfield Ave., Woburn, Mass. 01801
BANYER, JOHN C.
232 Hillcrest Ave., Wood-Ridge, N.J. 07075
BARRIE, WILLIAM J.
43 Webster St., Floral Park, N.Y. 11001
BARRITT, THOMAS M.
311 Garfield Pl., Brooklyn, N.Y. 11215
BARRY, THOMAS P.
11 Islandview Ave., Monroe, N.Y. 10950
BARTOLOTTA, EMANUEL S.
25 Butternut St., Middletown, Conn. 06457
BARTONY, ALAN P.
210 Highland Ave., Needham, Mass. 02194
BASHAR, JOHN P.
92 Kent Ave., Bridgeport, Conn. 06610
BASILICO, FREDERICK C.
195 Modena Ave., Providence, R.I. 20908
BATTISTON, LEONARD
20 Clovercrest Dr., Wethersfield, Conn. 06109
BEAUDREAULT, EDGAR J., JR.
90½ Van Den Noort St., Putnam, Conn. 06260
BECHER, EDWARD J.
136-11 244th St., Rosedale, Queens, N.Y. 11422
BELLETZKIE, ROBERT J.
2463 North Ave., Bridgeport, Conn. 06604
BELLIVEAU, PHILIP J.
53 Baymor Dr., E. Longmeadow, Mass. 01028
BELZ, PETER J.
56 Rose Ave., Floral Park, N.Y. 11001
BENVENUTI, LYLE R.
23 Peck Rd., Milford, Conn. 06460
BERTERA, JAMES H.
737 Allen St., Springfield, Mass. 01118
BERTERA, JOHN F.
737 Allen St., Springfield, Mass. 01118
BERUBE, EDWARD A.
169 Circuit Ave., Waterbury, Conn. 06708
BIGGS, RAYMOND J.
84-84 Homelawn St., Jamaica, N.Y.
BLAIR, JOHN W.
B-33 A-125, Success Pk., Bridgeport, Conn. 06610
BLIGH, THOMAS
302 Hillcrest Dr., Seaford, N.Y. 11783
BLOW, GARY E.
Apt. A-9, Rolling Hills, Mahwah, N.J. 07430
BOHANNON, JOHN N., III
39 Thomson Rd., W. Hartford, Conn. 06107
BONDI, HARRY G.
320 Sherman Ave., Sheridan, Wyoming 82801
BOUCHER, EDWIN K.
160 Kenwood Dr., New Britain, Conn. 06052
BRADFORD, RUEBEN F.
333 Lafayette Ave., Brooklyn, N.Y. 11238
BRADY, BARRY J.
11 Dorchester Lane, Riverside, Conn. 06878
BRANCACCIO, DENNIS T.
127-83 St., Brooklyn, N.Y. 11209
BRANNEGAN, DANIEL P.
7 Stillman Ave., Pawcatuck, Conn. 02891
BREITENBERGER, PAUL V.
27 Derby Ave., Seymour, Conn. 06483
BRITT, WILLIAM J.
45 Fern St., Rocky Hill, Conn. 06067
BRONSON, JOSEPH R.
346 Greene St., New Haven, Conn. 06511
BROOKS, CHARLES D.
42 Start St., Lakeport, N.H. 03246
BROWN, RICHARD M.
3571 Acushnet Ave., New Bedford, Mass. 02745
BRYANT, RICHARD A.
242 W. Hazel St., New Haven, Conn. 06511
BUCARIA, STEPHEN A.
10 E. Franklin Ct., Garden City, N.Y. 11535
BUONCONTRI, GREGORY
101 Virginia Ave., Elmont, L.I., N.Y. 11003
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312 Berwickshire Dr., Richmond, Va. 23229
BUTLER, JOHN M.
153 Passaic Ave., Roseland, N.J. 07106

C

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36 Princess Pine Lane, Fairfield, Conn. 06430
CAROLLO, FRANK J.
38 Archer Ave., White Plains, N.Y. 10603
CARPENTER, ROBERT M.
9 E. First St., Bayonne, N.J. 07002
CARTER, WILLIAM M.
34 Congress St., Portland, Maine 04101
CARTY, EUGENE
502 E. 43 St., Brooklyn, N.Y. 11203
CASEY, EMMETT T.
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CASEY, JAMES F.
27 Addison Pl., Ho-Ho-Kus, N.J. 07423
CASTIGLIONE, EDWARD J.
200 St. John St., New Haven, Conn.
CATALANO, LOUIS J., JR.
516½ 8th Ave., Belmar, N.J. 07719
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344 Watertown Rd.,Thomaston, Conn. 06787
CHIARAPPA, RICHARD J., JR.
60 Clover St., Middletown, Conn. 06457
CHIDSEY, JOHN J.
21 Albin Rd., Stamford, Conn. 06902
CHUGA, DERRY J.
883 Black Rock Tpke., Fairfield, Conn. 06430
CINGO, THOMAS L.
532 Main St., E. Haven, Conn. 06512
COLANGELO, DANIEL J.
13 Chalfont St., Cinnaminson, N.J. 08077
CONLEY, CHARLES A.
84 Southard Ave., Rockville Centre, N.Y. 11572
CONNELL, JAMES A.
75 Highwood Dr., Dumont, N.J. 07628
CONNELLY, MARK T.
Ironworks Rd., Clinton, Conn. 06413
CONNOR, RAYMOND T.
80 Main St., Newtown, Conn. 06470
COOK, KEVIN F.
50 Park Dr., Eastchester, N.Y. 10707
COOKE, EDWARD J.
197 Howard Ave., Ansonia, Conn. 06401
CORBO, PASCHAL A.
233 Rose Ave., Staten Island, N.Y. 10301
COVIELLO, CHARLES J.
133 Marion St., Bridgeport, Conn. 06606
COYLE, MICHAEL S.
36 Manning Lane, E. Hartford, Conn. 06118
COYNE, JOSEPH M.
312 Elizabeth Ave., Cranford, N.J. 07016
CRANE, DENNIS M.
1716 Del'Ogier Dr., Glenview, Ill. 60026
CRINNION, JOHN L.
1462 Lakeshore Dr., Massapequa Pk., N.Y. 11762
CROCKER, JAMES N.
34 Galpin St., Naugatuck, Conn.
CROUGHWELL, JOSEPH F., JR.
313 Clermont Ave., Bpt., Conn.
CUMMINGS, TIMOTHY R.
15 Hawthorne St., Norwich, Conn. 06360
CUTLER, PAUL J.
17 Delude St., Nashua, N.H. 03060

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D'AMBRISI, PAUL L.
62 Lannen St., Waterbury, Conn. 06704
D'AMICO, MICHAEL L.
30 Rochford Ave., Hamden, Conn. 06514
DEANGELIS, CHARLES J.
4 Homeland St., Johnston, R.I. 02919
DE CORE, DANIEL L.
234 Commonwealth Ave., Trenton, N.J. 08629
DE DOMENICO, RALPH J.
6963 182 St., Flushing, N.Y. 11365
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58 Bradley Ave., Hamden, Conn. 06514
DEVANNEY, HAROLD J.
137 Wheeler Rd., Wethersfield, Conn.
DI GIACOMO, WILLIAM A.
322 Charlton Ave., S. Orange, N.J. 11203
DI LEO, DAVID J.
86 Peach Orchard Rd., Waterbury, Conn. 06706
DI MOTTA, ANTHONY F.
963 Albany Ave., Brooklyn, N.Y. 07079
DLUGAS, GEORGE EDWARD
244 3rd Ave., Stratford, Conn. 06497
DMYTRIW, ROBERT S.
159 Inwood Ave., Upper Montclair, N.J. 07043
DODSON, RICHARD J.
81 Elihu St., Hamden, Conn.
DOHN, ROBERT P.
7 Colony Dr., Blauvelt, N.Y. 10913
DOLAN, KEVIN J.
6215 Lochraven Dr., McLean, Va. 22101
DONAHUE, MARK J.
35 Park Ave., Maplewood, N.J. 07040
DONOVAN, DENNIS M.
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DOWDELL, TIMOTHY
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DRAZKIEWICZ, STANLEY W.
Norwich Rd., Colchester, Conn. 06415
DRISCOLL, GREGORY C.
9 Julian Terrace, Norwich, Conn. 06360
DUBIEL, RICHARD W.
24 Sheldon Ave., Easthampton, Mass. 01027
DUBIN, GARY K.
6 Scattergood Circle, Trumbull, Conn. 06611

DU BOIS, GERARD
43 Kenneth St., West Haven, Conn. 06516
DUKENSKI, RONALD H.
6278 Main St., Trumbull, Conn. 06611
DUNN, DENNIS M.
3359 Colony Dr., Baldwin, N.Y. 11510

DUNN, ROBERT K.
16 Kirkbrae Dr., Lincoln, R.I. 02865
DYBICK, THOMAS E.
85 Bielefield Rd., Middletown, Conn. 06457
DYMARCZYK, WALTER S.
55 Ivy St., Branford, Conn. 06405

E

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37 Pennsylvania Ave., S. Portland, Me. 04071
EGAN, DOUGLAS L.
131 Hughes Pl., Albertson, N.Y. 11507
ELLIS, ROBERT G.
22923 Park St., Dearborn, Mich. 48124
ENGRATT, JOHN C.
17 Chamber St., Waterbury, Conn. 06708
EVENSKI, ROBERT
134 Nichols Ave., Shelton, Conn. 06484

F

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113 Underhill Rd., Milford, Conn. 06460
FALEY, ROBERT H.
R.R. 1 - Box 282, Titusville, N.J. 08560
FALLON, WILLIAM C.
2 Prospect St., Shrewsbury, Mass. 01545
FARINON, ROBERT A.
110 Celler Ave., New Hyde Pk., N.Y. 12538
FAY, SCOTT F.
Depot St., Broad Brook, Conn. 06016
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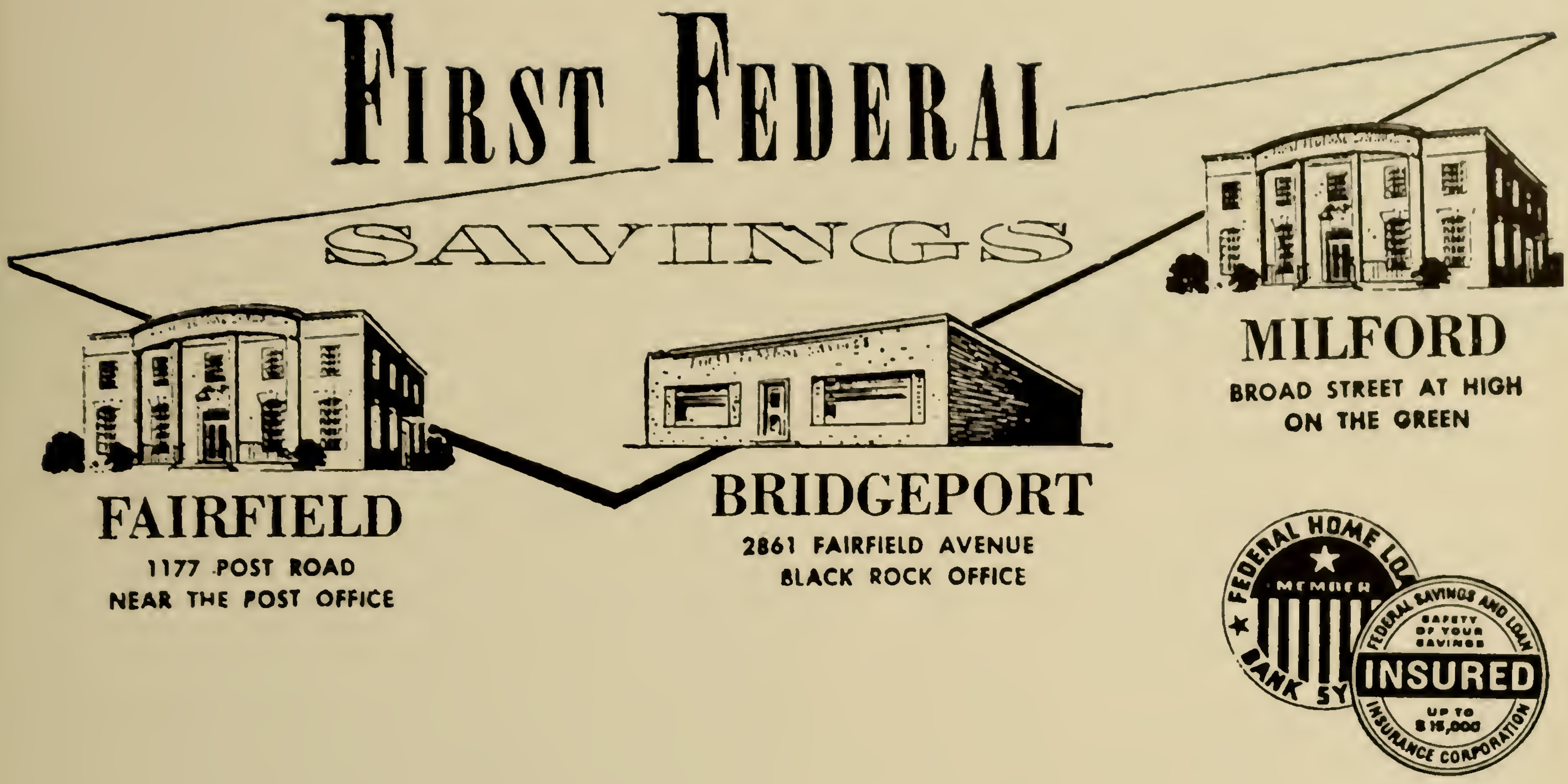

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Special Thanks to: James Findley, Paul Greeley, Fran Kelly, Peter Hunt. And to Thomas Reme for his work in the lab, to Alan Pilch for his contributions to the Manor photography staff, and to Ruppert Williams for his photographs and his time; to the University Council for use of its tapes.

Printed by BRADBURY, SAYLES, O'NEILL—PARAGON